

May 12 1659

Ecclesiastes,

O R,

A Discourse concerning the Gift

O F

PREACHING

As it falls under the Rules of Art.

SHEWING

The most proper Rules and Directions, for Method, Invention, Books, Expression, whereby a Minister may be furnished with such abilities as may make him a Workman *that needs not to be ashamed.*

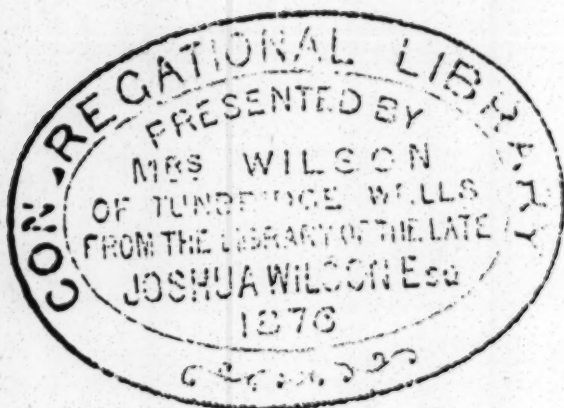
Very seasonable for these times, wherein the Harvest is great, and the skilful Labourers but few.

By JOHN WILKINS. D D.

Whereunto may be added, *A Discourse concerning the Gift of Prayer*, by the same Author.

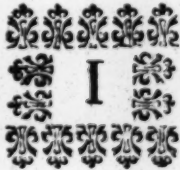
2 Cor. 2 16 *who is sufficient for these things?*

London, Printed for SAMUEL GELLIBRAND, at the Ball in Pauls Church-yard. 1659.





To the R E A D E R.

 Have been encouraged to some
Enlargement of this Treatise,
in that part of it which con-
cerns the account of Books
and Authors. There is here some Additi-
on to the several kinds of them. And be-
cause it would be of excellent use, if the
many choice Treatises upon particular
Subjects in Divinity were so distinctly re-
duced, that a man might have recourse to
them upon any emergent occasion; there-
fore I have here attempted something to
this purpose, namely, to refer them unto
the several heads in the Analysis of Divi-
nity, towards the latter end of this
Book.

The Latine or Greek Tracts of the
ancient Fathers, and other eminent Wri-

ECCLESIASTES, Or,

ters, are already thus reduced under several heads in Bolduanus, Draudius, Molanus, &c. by whose direction it is easie to finde the chief Authors or Discourses in those Languages upon any particular subject.

The like is here endeavoured for our English Treatises, which for their clearness and fulness in matters of practical Divinity, are generally esteemed to be of special use and eminency.

It cannot be expected but that the first attempt in this kind must needs be very defective: But it is easie for any one to alter, or add, as his own better experience shall direct.

I have now by an Asterisk noted some of those Commentators who are esteemed most judicious and useful.

I did farther intend, by some mark to have distinguished them, according to their several Times and Professions, whether Fathers, Rabbies, Papists, Lutherans,

rans, Calvinists. The nature of their
Works and Comments, whether more
brief, by way of Annotation.

} Analysis.

or more large, by } Questions.

way of

} Common Places, or }
Doctrines,

whereby younger Students might be di-
rected in the choice of their severall kinds.
But I am forced as yet to lay this aside,
as being a business which will require
more pains and leisure then my other ne-
cessary employments can permit.



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ECCLESIASTES,

Or the gift of
P R E A C H I N G.



Tis the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledge & practise*; those things of which in ourselves we have onely some imperfect confused notions, being herein fully and clearly re-

presented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, then to set out those particular advantages which there are for the shortest way of knowing and teaching things in every Profession.

Now amongst all other callings, this of *Preaching* being in many respects one of the most weighty and solemn, should therefore have its Rules and Canons, whereby we may be directed

the easiest, readiest way for the practise of it.

Besides all those Academical preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, and predisposed for this Calling; I say, besides all these, there is particular *Art of preaching*, to which, if Ministers did more seriously apply themselves, it would extremely facilitate that service, making it more easy to us, and more profitable to others.

There are two abilities requisite in every one that will teach and instruct another. } *Σύνεσις.*

Εμπνευσις

Luk. 21. 15
σοφία,
ῥήμα.

A right *understanding* of sound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the first may be without the other; As a man may be a good *Lawyer*, and yet not a good *Pleader*; so he may be a good *Divine*, and yet not a good *Preacher*.

One chief reason why divers men, otherwise of eminent parts, are herein so slow and unskillful, is because they have not been versed in this study and are therefore unacquainted with those proper rules and directions by which they should be guided in the attaining and exercise of this *Gift*.

It hath been the usual course at the University to venture upon this calling in an abrupt over-hast manner: When Scholars have passed over the Philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry, as if the *Gift of Preaching*, and sacred Oratory were not a distinct Art of it self. This would be counted a very preposterous course in other matters

matters; if a man should presume of being an Oratour because he was a Logician, or to practise Physick because he had learn't Philosophy: And certainly, the preeminence of this Profession above others, must needs extreamely aggravate such neglect, and make it so much the more mischievous by how much the calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject, concerning the *Art of Preaching*; wherein they have laid down such various helps and Rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent and common:

* *Bowls De Pastore.*

Hen. Alsted. *Theologia Prophetica.*

Frid. Balduini *Institutio Ministrorum.*

Rich. Bernard, *The faithful Shepherd.*

Joh. Clark *Oratoria sacra exarctica.*

Lamb. Danæi *Methodus S. Scriptura in concionibus tractanda.*

Hen. Dieft. *De ratione studii Theologici.*

Des. Erasmi *Ecclesiastes.*

Nichol. Hemingius *De Pastore.*

Barth. Keckermanus *de Rhetorica Ecclesiastica.*

Geor. Lætus *De ratione concionandi ad Method. Anglican.*

Will. Perkins, *Concerning the Art of Prophecy.*

Casp. Stresonis *Thechnologia Theologica.*

De methodo concionandi, Anonym.

Jo. Segobienfis *De pradicatone Evangelica.*

Abra. Sculteti *Axiomata concionandi.*

Will.

Will.

II. Zepperus De Arte {habendi
audiendi} conciones.

So Jo. Mo-
lanus in
Bibliotheca
materia-
rum, under
the head
of concio-
nandi mu-
nus.

Besides these, there are above forty other Authors who have writ particularly upon this subject, recited by *Dandins* in his *Bibliotheca classica*, under the head of *Concionatorum instructio*, page 132. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the bye, though not chiefly intended. In all which, many learned men have laid down various Rules, which to them, according to their several *Genius's* and observations, seemed most useful.

And we must not doubt, but that in this as well as in all other Professions, every dayes experience may yield some farther advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the enquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a $\left\{ \begin{array}{l} \text{Duty.} \\ \text{Gift.} \end{array} \right.$

It is here insisted upon only in the second sense, and may be thus described :

'Tis such an expertness and facility in the right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be ashamed.

It does require both { Spiritual } abilities.
 { Artificial }

7. Such *spiritual* abilities as must be infused from above, whereby our judgment and affections shall be

be made experimentally acquainted with all those sacred Truths that we are to deliver unto others. *Jam. 1. 5.*
 The only way for the attaining of these, is by prayer, an humble heart, and a holy life. *Psal. 25. 9.*
John 7. 17.

2. Such *artificial* abilities as are to be acquired by our own industry. And these are either more *general*, as skill in all those Arts and Languages which are required as predispositions; or more *particular* and immediate for the act of *Preaching*, or making Sermons, to which the chief helps are these three;

{ Method.
 { Matter.
 { Expression.

Each of these do contribute mutual assistance unto one another. A good *method* will direct to proper *matter*; and fitting *matter* will enable for good *expression*.

By *Method* I understand an Art of contriving our discourses in such a regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to

{ Our selves.
 { Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily find our things, when instead of seeking for them at random, he can have direct recourse unto all those places and heads from whence they may be most naturally collected; and more easily retain them, when they are linked together, and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again,
 by

by that relation and dependence which it hath with the whole.

3. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, where he advises to conceal, and alter the method for variety sake; *Crypsis dispositionis tollit fastidium auditoris*. This may be true of itching curious hearers, but not of such as regard their own profit and Edification.

Theol.
Prophet.
par. i. c. 10.

An Immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity; the other, as a *Fabrick* or building, much more excellent, both for *beauty* and *use*.

There might be divers kinds of methods prescribed, according as mens own *fancies*, and the variety of *subjects* and *occasions* shall require. But that which our gravest Divines by long experience have found most useful, is this of *Doctrine* and *Use*.

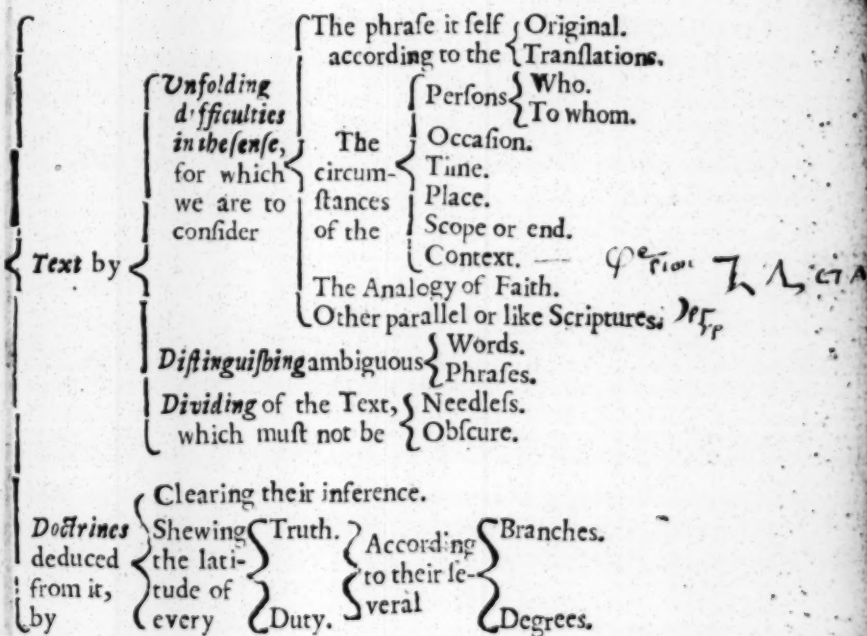
This in the nature of it, is very easie, and therefore most *natural*, being generally applicable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting homogeneous things together, handling generals first, and particulars after.

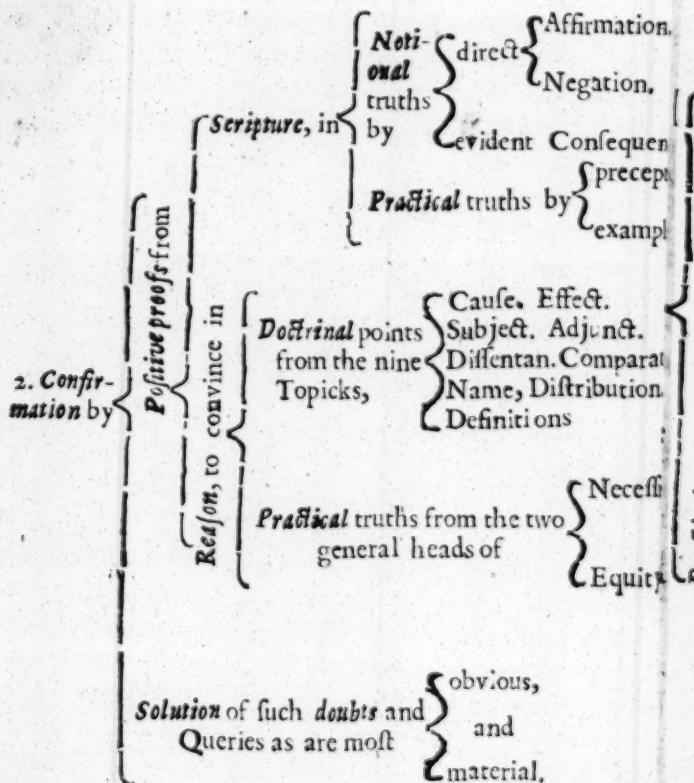
The principal scope of a Divine Oratour
 should be to { Teach clearly.
 { Convince strongly.
 { Periwade powerfully.

Suitable

Suitable to these, the chief parts of a Sermon
 Are these three; { Explication.
 { Confirmation.
 { Application.

Each of these may be farther subdivided, and
 branched out according to this following *Analysis*.





tion.
on.
quen
cept
ampl
ft.
parat
ution.
Necessi
Equity

Doctrinal for
our informa-
tion

More *general*, in some truth
to be acknowledged.

Didactical,
instruction,
Elenctical,
confutation.

More *particular*, of our own estates to be ex-
amined by Marks, which are
commonly either

Effects.

Properties.

Disuasive
from

The aggravation of the
fin.
Threats denounced.
Judgements executed.

Reproof,
which
hath two
parts.

Directive
where
containing

Impediments that hinder.
to pro- Remote.
more, more Immediate.

Practical

Consolation by

P omises.
Experience.
Removing of scruples.

Exhortation, to be
amplified by

Motives, to excite the
affections, from

Profit.
Danger.

Means to direct the
actions,

General.
Special.

Besides

Besides those more essential parts recited in this Scheme, which belong to the very nature and substance of a Sermon, there are other lesse principal parts also (not to be neglected,) which concern the external forme of it: Such as these;

{ Preface.
 { Transitions.
 { Conclusion.

The first thing to be entered upon in this Fabric or Method, is the Porch or Preface; which is not always necessary in every common structure but onely when some extraordinary occasion does require it, or by reason of some special reference which the text may have to that particular time and Auditory: And then it should be clear and permanent, short, as being a thing on the by, and such as may quicken attention unto the following discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) to perswade the hearers that it is *the Word of God* which is spoken to them. which concerns their *everlasting happiness*, and is able to *save their souls*; That the Ministers do but *stand in Christs stead*; That our receiving or despising of them shall be reckoned as done unto *Christ himself*; which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

Jam. i. 21.
 2 Cor. 5.
 20.
 Luk. 10.
 16.
 1 Thes. 4.
 8.

{ Favourable.
 { Teachable.
 { Attentive.

The Gift of *P**R**E**A**C**H**I**N**G*. 11

The next thing to be done, is the *opening of the Text*, according to its proper sense and meaning; to which purpose we may give some brief Analytical explication of the Chapter, or at least so much of it as may serve to clear the Text, and shew the dependance of it on the coherent words.

All Scriptures are either *manifest*, or *cryptical* and obscure: Matters that are *absolutely necessary* to salvation, are exprest in the first of these; other truths, whether Historical, Doctrinal, or Practical, may be sometimes involved in doubtful difficult expressions.

In the unfolding of which we must observe, that if the natural and most obvious signification of the words do manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning, which must always be consonant with the words, and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies; for *no prophetic in Scripture is of any private interpretation*; but with ^{1 Pet. 1. 20.} the Holy Ghost himself, who best understands his ^{N. h. 8. 8.} own meaning.

All difficult expressions should first be examined according to their *original*, and most authentic translations, which will give much light to the true meaning of them; though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather then to confirm and settle them; But we should pitch upon that, which up-

on serious consultation, we conceive in our own judgements to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in lege qua non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical imposition.

Dr. Reynolds
Self-denial.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our parts (which such men aim at) as our pride, and wantonness of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a *Sceptick*, after that an *Heretick*, and then an *Atheist*.

There are divers Texts, Historical and Literal, that have a double sense, } Typical and Allegorical.

So those places concerning the Brazen Serpent, *Numb.* 21. 9 *John* 3. 14 *Jonah* in the Whales belly, *Jonah* 1. 17. *Marth.* 12. 44 *Abrabams* two wives and sonnes, *Sarah* and *Isaac*, *Hagar* and *Ishmael*, *Gen.* 21. *Gal.* 4. 22. The Law concerning the muzzling the Ox that treads ont the corn, *Deut.* 25. 4. *1 Cor.* 9. 9. In all which there is some typical allusion primarily intended.

Allegorical interpretations may lawfully be used also,

The Gift of **P R E A C H I N G**. 13.

Also, when there is no such natural reference, but merely a fitness by way of similitude to illustrate any doctrine. *S. Paul* gives example for this, *2 Cor.* 13, 15. *Eph.* 4. 32.

But here we must observe these three qualifications; there must be

Raritas,
Concinnitas,
Utilitas.

1. We must use them sparingly and soberly.
2. They must be short and pertinent, not forced and far-fetch'd.
3. They must be useful, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references and order.

The five Books of *Moses* are as the first bases, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical Books* that follow will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Those that prophesied before the Captivity who refer to the history in the books of *Kings* and *Chronicles*, especially the second Book. 2. Those that prophesied in the Captivity, concerning whose times there is but very little mention in the Historical parts of Canonical Scripture. 3. Those that prophesied after the Captivity; unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* many of them refer unto the story of the *Ages* the *Apostles*.

As for the ranking and succession of the books in Scripture, they were not writ in the same order as they are placed; but they are set down rather according to their *bulk* and largeness, then the true order.

1. Those that were before the Captivity, are to be reckoned according to this succession.

In the year before	Christ.	Obadiah	} in the reign of	{ Ahab, 1 King. 18. 23. Jeroboam, 2 King. 14. 25.
910.		Jonah		
840.		Amos	} in the days of	{ Uzziah. Jotham. Ahaz. Hezekiah.
		Isaiah		
780.		Hosea		
		Micah		
		Naburn		
700.		Joel	} about the time of	{ Manasseh. Josiah. Jehoiakim.
680.		Habakkuk		
		Zephaniah		
610.		Jeremiah		

582. 2. In the Captivity there prophesied { Ezekiel.
Daniel.

3. From the return out of Captivity till our Saviours coming are reckoned 559 years: About 18. year of this began Haggai and Zechariah, not long after Malachi.

And so in the New Testament, though the large *Epistles* are placed first, yet they were not writ so: 'Tis probable that they were composed according to this order.

Since
Christ.

The Gift of P R E A C H I N G. 15

istles	<i>Theff.</i>	50.
Acts	<i>Romans: 1 Corinth.</i>	55.
	<i>Tim. 2 Corinth.</i>	56.
e bo	<i>Titus.</i>	57.
e or	<i>Tess. Philip. Coloss. Galat. Ephes. Hebr. Phile-</i>	61.
rath	<i>mon.</i>	
n th	<i>Tim.</i>	64.

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*. Lud. de Tena. Ifsg. See Lud. Capell. 4 Historia Apostol. 1

Thus likewise for other particular books; that of the *Psalms*, some conceive that the 108. should be first, where *David* doth stir up and prepare himself to this work of making Psalms; *O God, my heart is ready, I will sing and give praise: And 72 Psalm* the last, because it concludes with this passage, *The prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity; for *S. Paul* doth expressly quote the second Psalm, *Acts 13. 13.*

The right apprehension of these general notions concerning the proper times and order of several books, may be one good help to the true interpretation of Scripture.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any ambiguous, they must be distinguished and applied according to their proper signification in the Text; Tropes and Figures being explained in their natural meaning.

As for the division of the text, it will be needless, unless either the explication of Terms, or the

deduction of Doctrines from the several parts require it. That common practice of dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinence and roving from the chief sense.

The text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wrenching of Scripture unto *improper truths* may easily occasion the applying of them unto *gross falsehoods*.

These observations may be of several kinds either } Mediate, and more remote.
 } Immediate and principal.

Of the first kind are such as are raised from the occasion, coherence, manner, circumstances, order, denomination of the text; As, whether it be a precept, exhortation, threat, promise, petition, deprecation, similitude, &c. All which may afford several hints of instruction, and are not to be passed over without notice: Though these points should be only touched at *briefly* on the by, and those only insisted upon *largely* which we conceive to be most agreeable unto the principal immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easy perspicuous phrase that may be, not obscured by any Rhetorical or affected expressions, so if the hearers mistake in that, all that follows will be to little purpose.

The Doctrine being mentioned (if there be

parts (any necessity) we may briefly clear the inference of dissection, by shewing its necessary dependence on the foregoing text.

Then (if the matter be capable of it) we may farther enlarge it in its several *branches and degrees*, by shewing the full latitude and extent of every *truth or duty*.

The Text and the Doctrine being thus opened, we should in the next place descend to the Confirmation of it; remembering always to connect these several parts by some plain and brief *transposition*, that so the method may be the more perspicuous.

Now here are two sorts of proofs $\left\{ \begin{array}{l} \text{"O}11. \\ \Delta 167 \end{array} \right.$

The *Quid sit*, and *Cur sit*, *Tha: us so*, and *Why it is so*, the first is properly from *Testimony*, either

} Divine,
} Humane.

Divine Testimony is either from } Precept.
some Scripture } Example.

1. For *Precepts*, it will be needless to heap up many proofs; but 'tis enough to suggest two or three of the most pertinent places, with some brief explication of them.

2. For *Examples*, it is a rule, *Exempla magis movent imparia*; There may be much advantage in the inequality of examples; Lilies, Sparrows, Pismires, Heathens.

Testimonies of Fathers, Decrees of Councils,
Consent of Churches, Confession of Adversaries, Rev. 2. 10.

may all be of good use, if they are suitable to matter and Auditory: Testimonies of Heathen may be proper to shew a truth agreeable unto natural light.

Though Scripture can best inform us what is true and false, yet humane Records can tell us what is new, and what is ancient.

But here we must be careful that we do not *Hagar* the handmaid out-brave her Mistress *Sarah*; that we do not prefer blear-ey'd *Leah* before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper; which may be very delightful, being used moderately as *saucies*, must needs be very improper and offensive to be upon as *diet*.

The *Reasons* of the Doctrine should be such may convince the judgement concerning the reasonableness of any truth or duty, which are herein distinguishable from the *motives* belonging to the Application, because these refer properly to the convincing of the judgement, those to the exciting the affections.

In *practical* matters, the general heads from whence the reasons are deducible are three.

two, { *Necessity*.
Equity: which are capable of very many subordinate branches.

In other *notional* doctrinal points, the nine *Topics*, to which we are directed in *Logick* and *Rhetorick*, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition

The Gift of *P**R**E**A**C**H**I**N**G*, 19

able to the *positive proofs*; the next thing to be done, is the removing of such *doubts and queries*, either from unto natural reason, or ambiguous Scriptures, as are most naturally emergent and proper.

Not that any evident position or consequence from Scripture does need all this proof in it self, but the better to instruct us in the agreement and harmony of Sacred Writ, and the more powerfully *Sarahilly* to convince the judgement, which in some cases will be apt to finde out shifts and evasions, whereby to delude it self, and escape conviction; whereas we shall embrace any doctrine with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us to be forth a full stream of evidence. But here we are to remember, that the too long insisting on a confirmed truth, is apt to nauseate and flat the attentive reason.

Having thus passed over the *doctrinal part* in the Application and confirmation of the words, we are the next place to descend unto the application of *exciting* them, which is the life and soul of a Sermon, whereby these sacred truths are brought home from a mans particular conscience, and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acception; sometimes it is taken more strictly, as it is distinguished from the Uses, and refers onely to those particular passages of them which do more especially concern the present time and Auditory. sometimes it is taken more largely, as it comprehends

positive

tends all the Uses that are inferred from the Doctrine. And so I understand it in this place.

In the enlarging of this we are to observe the caution, That the several Heads or Uses we are to insist upon, must not here be handled in a *general notional* way, as in the Doctrinal parts, but in such a *home and applicatory* manner, as may have some peculiar reference unto the hearers.

The chief Rules or Canons that concern this part are these two :

1. Every Scripture does affirm, command, threaten, not onely that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

1 Cor. 20.
11.

2. An example hath the force of a rule; all of them being written for our learning. But then we must be careful to examine and discern whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us that the whole Scripture is given by inspiration from God, and is profitable *προς διδασκαλίαν*, for Doctrine, *προς ἐλεγχον*, for reproof, *προς ἐπανόρθωσιν*, for correction, *προς παιδείαν*, for instruction in righteousness, that the man of God may be perfect, being perfectly instructed in every good work, 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either } Doctrinal.
 } Practical.

Doctrinal

The Gift of *PREACHING*. 21

Doctrinal application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered, and confirmed by a natural Logical consequence, as that doctrine does from the text.

And this is of two kinds, $\left\{ \begin{array}{l} \text{Didactical.} \\ \text{Elenchtical.} \end{array} \right.$

1. *Didactical*, in some positive truth, $\pi\epsilon\delta\acute{\alpha}\varsigma\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\acute{\alpha}\nu$, which is commonly stiled a Use of *Information*, and should consist of such pertinent doctrinal truths as will most properly follow from the Observation. In the deducing of these it would be an endless business to take in all those inferences that are remote or collateral; but we should pitch upon some few that are more principal and immediate. Where those Logical directions may be useful, concerning the collecting, 1. Of a general from a special, as *Rom.* 4. 3, 4. 2. The less from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the less, 1 *Cor.* 9. 9, 10. 4. The effect from the cause, *Heb.* 2. 8. 5. The cause from the effect, *John.* 6. 45, &c.

2. *Elenchtical*, $\pi\epsilon\delta\acute{\alpha}\varsigma\epsilon\lambda\epsilon\gamma\chi\omicron\nu$, in some controverted point, which is usually called an Use of *confutation*, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needless to raise up any old obsolete errors as now lie dead, and do not trouble the Church; but we should take notice onely of such, as being pertinent to the subject in hand,
do

do most infect the present times and places wherein we live.

And herein we ought to be specially careful, that we manage these Polemical discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, instead of confuting, we shall rather confirm the error.

2. With much weakness and lenity in differences not fundamental, 2 *Tim.* 2. 25. soft words and hard arguments being the most effectual way to convince.

Another part of this applicatory information may be for the discovery of our own particular estate and condition, in regard of our assent unto any truth or practice of any duty, where we are to try our selves by marks or signs, and these for the most part are in the nature of Effects,
 } Properties.

which are the surest demonstrations of the nature of any thing.

Practical application is either, *πρὸς* { *ἐπαινεσθαι*.
παιδεύειν.

1. For correction of manners, commonly stiled a Use of Reproof, Terror, Dehortation, to dissuade and fright men from any sinful course. In the urging of this there is much prudence to be express in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardnesse, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reprehensions, we must express rather our love than

our anger, and strive rather to convince them to exasperate; though, if the matter do require any special indignation, it must be the zeal of a displeased friend, rather than the bitterness of a provoked enemy: 'Tis too much levity to check men in an Ironical jeering way; and 'tis too much rashness to reprove men in a furious revengeful manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it; we should therefore sweeten it by some gentle insinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a necessity of insisting upon it, both from our duties, and their danger.

The proper heads for amplification of this Use, are twofold, { Disswasive, } Directive.

I. *Disswasive* may have these three heads.

First, the *aggravation* of the sin.

Secondly, the *threats* denounced against it.

Thirdly, the *judgements* executed upon it.

All which are farther capable of many subordinate amplifications, by comparing one sin with others that are like, or less; by mentioning the evil effects, consequences, adjuncts, facility or difficulty, indignity, or any other argument that may breed in us *shame* and detestation of the sin, *compassion* of our own selves, *repentance* for our offences past, and greater *vigilancy* for the future.

2. The

2. The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the several kinds of offences. But this directive part is reducible also under the Use of Exhortation; only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2. Παιδεία, or *Instruction in* } *Consolation.*
righteousness unto every good }
work, may include } *Exhortation.*

1. A Use of *Consciation* is, when we apply the comforts that rise from any doctrine unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope.* And it should be the special care of a Minister, to attend τῇ παρακλήσει, unto *Consolation*, (as the word may signifie) like a wise Physician to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

Rom. 15.4

Isa 40.1.

1 Tim. 4.

14.

This Use may be amplified by these three heads:

1. By the promises that are made in Scripture.
2. By the experience of others.
3. By removing of such doubts and scruples as

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an afflicted soul might suggest.

In all afflictions, whether outward or inward, we should endeavour to chear up the faith of the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; Pressing upon him the consideration of Gods *wise Providence*, by which all things are disposed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption and eternal glory: And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his work.

Eccl. 3. 11.
Rom. 8. 28

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts* 13. 15. all that was to be spoken is called *Exhortation*. The chief end of an Orator is to persuade (say the Philosophers;) *Finis Oratoris est persuasio*: And therefore that Preacher who in his discourses does onely flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise Fisher, who spreads his net to the empty aire, where he cannot expect any success of his labours.

This Use hath two Motives to persuade.
common heads
of amplification Means to direct.

1. *Mot*

1. *Motives* should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

Laudable
Possible,
Facile.

- | | | | |
|------|-------------------------------------|---|------------|
| 1. { | Benefit in
doing it, | { | Honesty. |
| | | | Use. |
| 2. { | Hurt or danger in
neglecting it, | { | Malice. |
| | | | Inutility. |

Which are capable of very many subordinate branches; and these may sometimes be the more effectually pressed, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle, *Eph. 4.1. I beseech you brethren by the mercies of God.* 2 Tim. 4.1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.*

i Cor. 1.
10.
Phi. 2. 1, 2.

Means or directions should consist of such particulars as may best conduce to the attaining of any grace, or the performance of any duty. And these may be either

1. *General*; as Prayer, seeking it from God who is the foundation of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, &c.

2. *More Special*; according as the nature of several subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applied: They are frequently mentioned under more, and different names; but they are all reducible

ducible

ducible to these heads ; It is not necessary they should be all insisted upon in every Sermon, but onely such of them, as may be most *suitable* to the Text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be carefull to renew that impression, which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἡδονα, do best suit with the *introduction*, which must insinuate into the love and attention of the hearers; so τὰ παθονα, more *eager and vehement affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie *method*, and true *Logick* of a Sermon, which was the first thing proposed to be discuss'd, and being rightly understood, may be a very great help to facilitate this service of preaching.

The next general head to be insisted upon is, concerning the invention of *matter*, where there are two things considerable.

1. The seasonableness of it to the time and auditory.

2. The pertinency of it to the text, or subject we are to treat of.

The first of these must be left to the prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and instructed in some necessary truth, or to be excited unto some necessary duty: to which purpose, he must consider whether the generality of his hearers be either ignorant or knowing; whether enemies to Religion, or Professors of it; whether merely formal, or truly pious; whether more cheerful and zealous, or more cold and sluggish: According to which variety, his Doctrine and expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoemaker should make all his ware of an equal size for children and men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures: As in other invitations, we carve that to the guests which is most suitable to their several palats and appetites; so in these spiritual feasts, we should be careful to fit our preparations unto the capacity and edification of the hearers: This is the meaning of the Holy Ghost, *ὁρθολομεῖν τὸ λόγον*, *rightly to divide the word of truth*; when like a faithful Steward, he does proportion his dispensations according to the exigencies of the Family; when like a wise Physician, he does fit his prescriptions according to the several necessities of his Patients. This is to have *the tongue of the learned, which knows how to speak a word in due season.*

Luk. 12.

42.

Mat. 50.4.

2. The

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2. The matter must be pertinent and natural unto the subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much driness and slowness in their compositions, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this :

{ Prayer.

{ Reading.

{ Meditation.

By the first, we must be prepared and directed both in our judgements and affections; by the second, we may inform and furnish our selves with materials; by the third, we may digest them into the most proper way for the edification of others. *Letitio inquiris, oratio postulat, meditatio invenit, contemplatio degustat* (saith a Father;) Prayer does desire, Reading does enquire, Study and Meditation do discover and digest.

August. de
Scal.s pa-
rad. c. 2.

1. *Prayer*, that God would direct and enable us for the particular service that lies upon us. It was an usual saying of *Luther*, *Bene orâsse est bene studuisse*; he always found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightiness of the service may

justly deserve this preparation. For if Queen *Esther*, if *Nehemiah*, being to speak unto an earthly King, for the temporal safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Embassadors from the great God, concerning that weighty business of mens eternal salvation.

2. *Reading*. It was the Apostles advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to Reading*. And he sayes, that it is the study of the Scriptures, that must make *the man of God perfect, thoroughly furnished*, 2 Tim. 3. 17. If this were necessary in those primitive times, when men were extraordinary inspired with special gifts; much more now, when we cannot expect any immediate infusion, but must apply our selves unto the natural proper means of attaining any ability.

3. *Meditation and study*, 1 Tim. 4. 15. *Meditate on these things*, give thy self wholly to them; ἐν τούτοις ἵδου, *Be in them*; which phrase implies much intention and industry in our studies. *Demosthenes* would have such a one branded for a pernicious man to the Commonwealth, who durst propose any thing publicly which he had not before hand seriously pondered. What impudence is it then in the great business of salvation, when a man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion and attention of the hearers, to prostitute the esteem and authority of that sacred ordi-

Nic. Hem.
ming. D:
Pastore.

Let such rash persons consider, *Qualis sit res ovile*

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ovile Christi, quam pulchra & Deo grata sit ovium Christi societas, in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia; Quanta molis est regnum Christi erigere, & Satana palatia demoliri, &c?

But now because amongst those helps of invention which fall under the Rules of Art, this of Reading is one of the principal, therefore it will deserve a more large and particular consideration.

There are two things which in our reading and study may be of great advantage. 1. Good Books. 2. A right Method and series of matter to be first and most exactly inquired into.

There is no external help more effectual to direct a man unto pertinent useful matter upon all subjects and occasions, then a *well-contrived Library*, wherein upon any emergent doubt or difficulty he may have recourse unto the advice of other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many men whose natural parts would extremely improve and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their *genius* and employment, whereas on the other side their abilities are much damped and kept low, whilest they are confined only to a scant ill chosen Library.

There is as much Art and benefit in the right choice

choice of some books with which we should be most familiar, as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledge of Books, as it is in it self a very *specious* part of learning, making oftentimes more pompous shew then the knowledge of things, so is it likewise of very great use and advantage: For the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a business of vast industry and much time, scarce consistent with the frequent returns of publike service required of a constant Preacher, unless he be beforehand qualified for this by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kinde; namely, the perusal of such books as do give a particular account of all Authors, the *times* when they lived, the *works* they have published, with the several *subjects* they have insisted upon their *Editions*, *Translations*, *Corruptions*, their: esteem and authority; of which kinde there are several Writers, both Protestants and Papists: Such are these Discourses.

Pauli Bolduani *Bibliotheca Theologica*.
 Georg. Draudii *Bibliotheca Classica*.
 Eusebius de *Scriptoribus Ecclesiasticis*.
 Gesneri *Biblioth. cum Simleri supplemento*.
 Hieronymus de *Scriptoribus Ecclesiast.*
 Fabiani Justiniani *Index Universalis*,
 Johan. Molani *Biblioth. variarum*,

Photii Biblioth.

Possevini Apparatus sacri.

Sexti Senensis Biblioth.

Trithemius de Scriptoribus Ecclesiasticis.

Dav. Tossani Synopsis de Patribus.

Gilberti Voetii Biblioth. Theolog.

Amongst whom there are some that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senensis*, *Possevinus*, &c. Others observe an Alphabetical order in setting down the several matters and subjects they insist upon; as, *Balduanus*, *Brandius*, *Gesner*, *Justinianus*, &c. So that if a man would know either what subject any particular Authors have treated upon, or what Authors have treated particularly upon any subject, he may in them see references to this purpose.

These are esteemed the most advantageous helps for the understanding of books in general; but more particularly, the Authors which are most proper and useful for the study of a Divine are reducible to these three heads;

Those which concern the	}	Scripture.
the study either of		The Body of Divinity.
		Antiquity.

The understanding of Scripture being one of the chief businesses of a Minister, to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place, that he is provided with the Old and New Testaments, both in their *Originals* and most authentick *Translations*.

Translations
of the
Bible.

The chief Translations of the Bible may be distinguished into those which are either in the
 Learned } Language.
 Vulgar }

The Translations of the Old Testament into the learned Language, are chiefly of five heads.

1. Into *Chaldee*, commonly called the *Targum*, or *Chaldee Paraphrase*, which in the *Historical* Books do for the most part render the true sense of the Original, but in the *Hagiographa* is exceeding full of mistakes, and do seldome come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters, (as the Tradition goes) which hath been always esteemed of great authority and repute.

The other great Translations by *Aquila*, *Symmachus* and *Theodotio* are now lost, excepting onely some few fragments of them which yet remain.

3. Into *Arabick*; This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, *Psalms*, and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translation; and by some corrupt copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4. Into *Syriack*, This hath been esteemed for genuine and faithful.

5. Into *Latine*, of which Version there are several kinds, but the chief of them are these five.

1. The *Vulgar*, commonly ascribed to S. *Hierome*, though there be great reason to doubt of it.

2. *Pagnines* Translation, which is of good antiquity and esteem, published *An. Dom.* 1523. altered by *Arias Montanus*, in the Interlineary Bible.

3. The *Tigurine* Translation begun by *Leo Juda*, and finished by other Reformed Divines, *Anno Dom.* 1543. published by *Robert Stephens* Munsters. 1557. with Notes annexed, which he ascribes to *Varatylus*.

4. The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtile, but not without too much affectation of Elegance, published first, *Anno Dom.* 1551.

5. The Latine Version which is in most common use amongst us, being performed by those learned men *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgement.

The Translations of the New Testament into the learned Languages are either into

}

Syriack

Latine.

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some Books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Mr *Pocock*.

2. The *Latine* Translations are chiefly of three kinds, namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Beza*, which are all commonly known, and in their several kinds of good repute.

Now

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the eighths time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latine* Version, and therefore are not esteemed of any great authority.

• The *English* Translations that have been of most common use, and greatest repute, are these three :

1. The *Geneva* Translation; so stiled, because it was finished in that place by some *English* exiles in Queen *Maries* time, being first published, *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeths* Reign, by Archbishop *Parker* and others, which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes (as may appear in the Reading-Psalms of the *Liturgie*) therefore King *James* caused another most exact Translation to be made of it in his time; which is by way of distinction called,

3. The *Kings* Bible; being that which is now in common use amongst us.

The various editions of the Bible in the learned Languages have been so multiplied, that it is not easie (if possible) to recite them: Amongst those that are esteemed either of greatest Antiquity, Elegance or Correctedness, I still mention some of the chief.

Hebrew
with trans-
lations.

1. The *Hebrew*, with other Translations annexed, is of several kinds and editions.

The

The Complutenſian in *Spain*, containing the *Hebrew*, *Greek*, *Latine*, together with the *Targum* upon the Pentateuch, in fix Tomes, fol. *Anno Dom.* 1515.

Munſters edition, with his *Latine* Verſion, and ſome Notes out of the *Rabbines*, printed at *Baſil*, *An. Dom.* 1534.

The King of *Spains* Bible, printed at *Antwerp*, 1571. in eight Tomes, fol. containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphraſe and *Vulgar*, with a *Latine* Tranſlation of the 70. and *Targum*; And for the New Teſtament, the Original *Greek*, the *Vulgar* and *Syriack* Verſions, together with a *Latine* Tranſlation of the *Syriack* by *Guido Boderianus*; beſides an Interlineary Bible, and a large *Apparatus*: All very elegantly and correctedly printed.

Vatablus his edition in three vol. fol. 1586. Containing the *Hebrew*, the *Septuagint* and *Latine*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spains* Edition, excepting onely the Interlineary Bible and the *Apparatus*; and having further added the *Samaritan* Pentateuch; and a Tranſlation of it, a *Syriack* Tranſlation of the Old Teſtament, and an *Arabick* Tranſlation of the whole Bible, with *Latine* Tranſlations to each of them: A very pompous magnificent work, had the *Corrector* beſtowed as much diligence and ſkill, as the *Publishers* did coſt.

2. The edition of the *Hebrew* Text without Tranſlations, are likewise of divers kinds:

By *Plantine*, with much truth and exactneſs, Hebrew 1
alone;
both

both in fol. — quarto, octavo, with, and without points at several times.

By Robert Stephens at Paris in quarto in a very fair large Character, and after very elegantly and most correctedly in 16^o.

By Hutter in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, Hamburg, 1587.

By Buxtorfe, with large Rabbinical Notes and Comments, 1618.

3. The *Septuagint*, distinct from the Original Text, is printed at Rome, and at London. At Franckford and Paris with a Latine Translation, and the fragments of the old Greek Interpreters, *Aquila*, *Symmachus* and *Theodosio*; which fragments may likewise be had distinct in *Drusus* his *Fragmenta Veterum*, augmented with several other Explications and Annotations of his own.

4. The New Testament for the chief Edition of it hath been mentioned before, besides which there are very many others that are commonly known.

Next to these there are some other Discourses that in their several kinds may be very useful. Amongst these some are

- 1. Preparatory.
- 2. Principal and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; Such as these:

Ferdin. de Escalante *Clypeus concionatorum*.

Wolfgang. Franzius *de Interp. S. Script.*

Salom.

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✓ Salom Glaffii *Philologia sacra.*

And. Hyperius *de S. Script. lectione.*

Flaccii Illyrici, *Clavis Scriptura pars secunda.*

Jo. Euseb. Nierembergii *de Origine Scriptura:*

And. Rivet. *I/agoge.*

Nicol. Serrarii *Prolegom. Biblica.*

Ludov. de Tena *I/agoge.*

Michaelis Waltheri *Officina Biblica,*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under these three Heads:

- { 1. Concordances.
- { 2. Commentaries.
- { 3. Reconcilers.

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations, as also for the directing of us unto such Texts of which we have onely some confused imperfect remembrance.

These are of two kinds, for $\left. \begin{array}{l} \text{Words.} \\ \text{Things.} \end{array} \right\}$

Concordances for *Words*, are those which reckon up the several places wherein such a word is mentioned.

These

These are either for the	Translations Original	Old Testam.	Hebrew, <i>Buxtorfius</i> .
			Chaldee, in some places of <i>Dan. & Is. Mart. Trosfius.</i>
		N. Testam. in Greek	<i>Hen. Stephanus.</i>
			<i>Lucii Lexic. N.T.</i>
			Old Testament into Greek by the Septua- gint, <i>Conrat. Kircherus.</i>
		New Testam. into Syriack, <i>Mart. Trosfius.</i>	
		Both into	Latine. <i>Hen. Stephanus.</i>
			English. <i>Cotton, Newman.</i>

A Concordance of *things* does sum up all the per-
tinent Scriptures unto any particular head or com-
mon place which drive at the same sense, though it
may be of different words: Some of these are in *La-*
tine; as,

Allotti *Thesaurus*.

Berchorii *Index moralis*.

Pet. Eulardi *Concordantie morales*.

Marlorati { *Thesaurus*.
 Enchiridion.

Dan. Tossani *Index*.

Georgii Viti *Doctrinale Bibliorum*.

There are some others of this kind in our *Engliss*
Tongue:

Mr. Bernards *Thesaurus Biblicus*.

The *Fort-Royal* of the Scriptures.

Clarks *Holy Oyl*.

Wilsons *Dillionary*.

Unto these may be added those Treatises that
handle the several acceptions of words and phrases
in Scripture; as,

Flaccii

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Flaccii Illyrici Clavis Scriptura.

Mr. Leigh's Critica Sacra.

Petri Ravanelli Bibliotheca sacra.

Commentators are either } Matter.
upon some particular } Books.

Those I stile Commentators upon *matter*, who do insist upon the explaining of some peculiar subject, dispersedly contained in the several parts of Scripture. Such are those that handle

Scripture-Philosophy; as,

Valesius de Sacra Philosophia.

Levinus Lemnius de Plantis sacris.

Franc. Rueus de Gemmis sacris.

Wolf. Franzius Hist. Animalium sacr.

Joan. Bussamantinas de Animalibus S. Scriptura.

Scripture-Chronology; as,

Hen. Alstedii Chronologia sacra.

Hugh Broughtons Consent.

Laur. Codomanni Annales S. Scriptura,

Mr. Lightfoot his Harmony.

Sir Walter Rawleigh's history.

Jac. Saliani Annales à creatione ad Christum.

Jof. Scaliger de Emendatione Temperum.

Dr. Drake.

Ja. Usherii Annales.

Dr. Simsons Chronologia.

Scripture-Geography, or Topography; as,

Jo. Adamannus de situ terra sancta.

Christ. Adricomii Theatrum terra sancta?

Bocharti Geographia sacra.

David

David Chytræi { *Itinerarium.* } *totius S. Scrip.*
 Chronic.

Mr. Fuller *Holy land.*

The Travels of the Patriarchs.

Scripture-Measures and Weights, as,

Boizardus.

Dav. Chytræus.

Rob Cenalis.

Pet. Cisconius.

Epiphanius.

Hulfius.

Joh Mariana.

Occho.

The Proverbial expressions either used or alluded to
 in Scripture, or *Adagialia Sacra*, as,

Martin. Delrius.

Joan. Drusius.

Andreas Schoettus.

Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispalensis *de Alleg.*

Hieron. Laureti *Sylva Alleg. totius Scripturæ.*

Ottomar. Luscinius.

Roberti Holcot. *Alleg. utriusque Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.

Cassiodorus.

Flaccius

Flaccius Illyricus in parte secunda.

Barthol. Westhemeri Tropi insigniores ex utroque Testamento,

There might be divers other the like subjects instanced in, but these are some of the chief. Now in all difficulties that refer to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, then from others, who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kinds: I shall mention only some of those whose names are common and most eminent.

Upon the Whole Bible.

* Engl. Annotat.
Hugo Cardinalis
* Diodore Annot.
* Hugo Grotius
Jo. de la Hay
Nicol. Lyranus
Mariana
Quistorpius

Waltherus
Steph. Monochius
* Pareus
Conrad. Pelicanus
Piscator
Eman. Sa.
Jacob Tirinus
Dutch Annotations.

See many other Commentators mentioned in Possévin Draudius Schoetus, The Oxford Catalogue.

On the Pentateuch.

Hen. Alstedius
Benedict. Aretius
* Henry Ainsworth
Jac. Bonfrerius
Jo. Brentius
Francis. Junius

Tho de Vio Cajetanus.
* Johan. Calvinus
Seraph. Cappel à Porre-
ta
Catena Veterum

D

David

Dav Chytraus
 Jo. Dufius
 * Paulus Fagius
 Ferus
 Gregorius Magnus
 Arch. Jackson.
 Corn. à Lapide
 Oleaster

Fab. Paulutius
 Piscatoris Questiones
 * August. Steuchus Eu-
 gubinus
 * Theodoret
 * Tostatus
 Jo. Trap.

On *Genesis*.

Tho. Aquinas
 Augustinus
 Jo. Chrysostome
 Cyrillus Alexand.
 Mart. Delrio
 Benedict. Fernandez
 Jo. Gerhardus
 Jo. de la Hay
 D. Hieronymus
 Mart. Lutherus
 Aug. Marlorate
 * Pet. Mart.
 * *Job. White on 3 first ch.*
 Needler.

Wolf. Musculus
 Joh. Mercerus
 Marinus Marsenius
 Origines
 Dav. Paræus
 Ben. Pererius
 * And. Rivet
 Victorin. Strigelius
 * *And. Willet*
 Lod. Yftella
 Hulder. Zuinglius
 Christ. Cartwright
 Runigopius.

Upon *Exodus*.

John de la Hay
 Janfenius in 15 priora
 cap.
Arch. Lake in cap. 19.
 * Lorinus
 Christoph. Pelargus
 Balthazar. Paez in 15 p.
 cap.

Benedict. Pererius in 15
 p. cap.
 * Andrew Rivet.
 * *And. Willet*
 Hulder. Zuinglius
 Christ. Cartwright
 Brentius

The Gift of *P R E A C H I N G*. 45

On *Leviticus*.

Cyrillus Alexand.	Christoph. Pelargus
* Jo Lorinus	Pet. Serranus
Origenes	* An. Willet

On *Numbers*.

Guil. Atterfol	Origenes
Francis. Junius	Christ. Pelargus
* Johan. Lorinus	

On *Deuteronomy*.

* Jo. Lorinus	Aug. de Quiros.
Mart. Luther	* Jo. Wolfius
Christoph. Pelargus	

On *Joshuah*.

Augustinus	Jo Mayer
Bonfrerius	* And. Masius
Brentius	Cosm. Magalianus
Cajetan	Arias Montanus
* Calvinus	Origenes
Carthusianus	* Nicol Serrarius
Chytræus	Rupertus
Drusius	* Theodoret
Jo Ferus	* Tostatus
Arth. Jackson	Hugo. de S. Victore
Lavaterus	* Jo. Wolfius.
Corn. à Lapide	

On Judges.

Augustinus	Jo. Mayer
Jac. Bonfrerius	Pet. Martyr
Jo. Brentius	Arias Montanus
Mart. Bucer.	Cosm. Magalianus
Tho. de Vio Cajetanus	Pellicanus
Chytræus	Rich. Rogers
Jo. Drusius	* Nic. Serrarius
Jo. Ferus	* Theoderet
Corn. à Lapide	* Toftatus
Ludo. Lavater	Hugo de S. Victore

On Ruth.

Gab Acofta	Io. Mayer
Ven. Beda	Pellicanus
Jac. Bonfrerius	Nic. Serrarius
Jo. Brentius	* Gasp. Sanctius
Tho. à Vio Cajetanus	Topshel
Chytræus	* Toftatus
Ioh. Drusius	* Theodoret
Lud. Lavater	Hugo de S. Victore
Corn. à Lapide	

On Samuel.

Io. Brentius	Io. Drusius
Tho. de Vio Cajetanus	Hieronymus
* Io. Calvinus	Corn. à Lapide
Dion. Carthusianus	* Pet. Mart.

Mendoza	* Victor. Strigelius
Io. Mayer	* Theodoret
Origenes	Tostatus
Pellicanus	Hugo de S. Victore
Nic. Serrarius	* An. Willet
* Gasp. Sanctius	

On the Kings.

Io. Brentius	Pellicanus
Cajetanus	Nic. Serrarius
Carthusianus	* Gasp. Sanctius
Corn. à Lapide	Vict. Strigelius
* Pet. Martyr	* Theodoret
Io. Mayer	* Tostatus
Origines	Hugo de S. Victore

On the Chronicles.

Cajetanus	Io. Mayer
Carthusianus	Nic. Serrarius
Io. Drusius	* Gasp. Sanctius
Hieronymus	* Theodoret
Corn. à Lapide	* Tostatus
Lud. Lavater	

On Ezra.

Ven. Beda	Corn. à Lapide
Io. Brentius	Io. Mayer
Cajetanus	* Gasp. Sanctius
Lavaterus	Hugo de S. Victore

On *Nehemiah*.

Beda
Brentius
Cajetanus
Ferus
A Lapide

Lavaterus
Jo. Mayer
Mr Pilkinton
Nic. Serrarius

On *Esther*.

Brentius
Cajetanus
Drusius
Jo. Fevardentius
Lavaterus
Corn. à Lapide

Jo. Mayer
Pet. Merlinus
Rabbanus Maurus
Nic. Serrarius
* Gasp. Sanctius
Cowper

On *Job*.

Jo. Bolducns
Jo. Brentius
* Jo. Calvinus
* Jos. Caryl.
Catena 24. Græc.
Doct.
Jo. Cocceus
Balth. Corderius
Jo. Drusius
Jo. Ferus

Gregorius Mag.
Lud. Lavaterus
* Jo. Mercerus
Pet. Merlinus
Origines
* Jo. de Pineda
* Aug. Steuchus
binus
* Gasp. Sanctius
Mr Abbot.

Eugu-

On

On the *Psalms*.

Ant. Angelius	Gilb. Genebrardus
Hen. Ainsworth	Hieronymus
Amesius	Corn. Jansenius
Tho. Aquinas	Pet. Lombardus
Augustinus	* Jo. Lorinus
Bellarminus	* Molleius
Fred. Balduinus	* Marloratus
* Calvinus	Ar. Montanus
Carthusianus	* Wolf. Muscul.
Catena Græc. Doct.	* Muis
Euthymius	Rob. Rollocus
Dr. Mayer	Abra. Scultetus
Beza	Vicars
Abbot	Dickson
Cartwright on 15 Ps.	Gouge on 116.
* Sedgwick on 23 Ps.	Dan. Dyke 124 Ps.
* Arthur Jackson	Downham 15 Ps.
* Jo. Foord	Pierfon on 27, 84, 85, 87.

On the *Proverbs*.

Ro. Baynus	A Lapide
Ven. Beda	Lud. Lavator
Cajetan	Luther
* Tho. Cartwright	Melancthon
Jo. Dod	* Jo. Mercerus
Hieronymus	* Salazar
Rob. Holcot	Dr. Mayer
Jansenius	Fran. Taylor
Jermyn	Jo. Trap.

On Ecclesiastes.

Beda	Lorinus
Bonaventura	Lutherus
Jo. Brentius	* Mercerus
<i>Hugh Broughton</i>	Melancthon
Thomas Cartwright	* <i>William Pemble</i>
<i>Jo. Cotton.</i>	Jo. de Pineda
Cajetanus	Fra. Sanchez
Jo. Ferus	Serrarius
<i>Thomas Granger</i>	Tollenarius
Hieronymus	Hugo de S. Victor
Jansenius	<i>Jo. Trap</i>
Lavaterus	

On the Canticles.

<i>Hen. Ainsworth</i>	Mart. Delrius
Hen. Alsted	* Mich. Ghiler
Anselmus	Gregorius M.
<i>Tho. Brightman</i>	Hieronymus
Carthusianus	Lutherus
Catena. Græc. Patrum	Jo. Mercerus
<i>Jo. Cotton.</i>	De Ponte
Foliot	* Gasp. Sanctius
Arch. Jackson	Paulus Sherlogus
Robotham	* Theodoretus

On Isaiah.

Tho. Aquinas	Beda
Did. Alvarez	Jo. Brentius

Hen. Bullingerus
Cajetanus
* Calvinus
* Cyrillus Alex.
W. Day.
Euseb. Cæsari.
* Fran. Forerius
Hieronymus
Cor. à Lapdie
Lutherus

Oleaster in Itaiam
* Marloratus
Hen. Mollerus
* Wolf. Musculus
Mich. de Palatio
Hect. Pintus
Aug. de Quiros
* Gasp. Sanctius
Abra. Scultetus

On Jeremiah.

Tho. Aquinas
Jo. Brentius
* Jo. Calvinus
A Castro
* Pet. à Figueiro
* Mich. Chisterius

Hieronymus
A Lapide
Maldonatus
Origenes
* Sanctius
* Theodoretus

On the Lamentations of Jeremiah.

Gab. Acoſta
Tho. Aquinas
Bonaventura
Broughton
* Jo. Calvinus
Mart. Delrius
Ferus
* Pet. à Figueiro.
Hieronymus
Cor. à Lapide
Jo. Maldonatus

* Pet. Martyr
Melancthon
Origenes
Hector. Pintus
* Gasp. Sanctius
* Theodoret.
Dan. Toffanus
John Udal
Hugo de S. Victore
Huider
Zuinglius

Flaccius

On Ezekiel.

* Calvinus
 Carthusianus
Will. Greenhil
 Georgius Mag.
 Hieronymus
 Junius.
 A Lapide
 Lavaterus
 Maldonatus
 Origenes

Hector Pintus
 * Amand. Polanus
 Pellicanus
 * Gasp. Sanctius
 Pet. Serranus
 * Theodoretus
 * Villalpandus
 Steph. Zedgenus

On Daniel.

Hen. Alsted
 Tho. Aquinas
Broughton
 Bullingerus
 * Calvinus
 Carthusianus
 Hieronymus
 Fran. Junius
 Cor. à Lapide
 Lutherus
 Maldonatus

Melancthon
 * Parker
 Ben. Pererius
 Hect. Pintus
 Amand. Polanus
 Rolloerus
 * Sanctius
 * Theodoretus
 Jo. Wingandus
 * An. Willet

On the 12. minor Prophets.

Beda
 * Calvinus
 Carthusianus
 Cyrillus Alex.
 Danaus.

Drusius
 Steph. Fabricius
 Pet. à Figueiro
 Hieronymus

Hemmingius	* Gasp. Sanctius
Cor. à Lapide	* Jo. Tarnovius
Arias Montanus	* Theodoretus
Fran. Ribera	D. Mayer
	M. Hutcheson
	M. Trap.

On Hosea.

Jo Brentius	Am. Polanus
Hiero. Guadalupensis	* And. Rivet
Lutherus	Dr. Sibs
* Jo. Mercerus	Dr. Reynolds
Hen. Mollerus	Imman. Trimelius
Da. Paræus	Theophylactus
	* Hieron. Zanchius
	Jer. Burroughs.

On Joel.

Joan. Faber	Pareus
Lutherus	Hugo de S. Victore.
* Mercerus	

On Amos.

Jo. Brentius	Pareus
Lutherus	Mat. Quadratus
* Jo. Mercerus	Ruffinus
Seb. Benefield	

On Obadiah.

Mar. Lutherus	* Jo. Rainoldus
* Mercerus	Hugo de S. Victore
Edw. Marbury.	

On Jonah.

* Bp. Abbot

Gab. Acoſta

Pet. Baro

Jo. Brentius

Jo. Fevardentius

Fran. Junius

* Bp. King.

Lutherus

* Joan. Mercerus

Jo. Treminius

Theophylactus

Atterſol

On Micah.

Jo. Brentius

Da. Cytræus

Lutherus

On Nahum.

* Da Chytræus

* Ludo. Crocius

Lutherus

Hector Pintus

Theophylactus

Jo. Winkelmanus

On Habakkuk.

* Chytræus

Lutherus

Marbury

Winkelmanus

On Zephaniah.

* Martin. Bucerus

Lutherus

Jo. Winkelmanus

On Haggai.

Frid. Balduinus

Jo. Ecchius

Phil.

The Gift of *P**R**E**A**C**H**I**N**G*. 55

Phil. Melancthon		Winkelmannus
David Pareus		
Rainolds		

On Zechariah.

Frid. Balduinus		* <i>Will. Pemble</i>
* Da. Chytræus		Jo. de Reyroles
Lutherus		Balth. Willius
Phil. Melancthon		

O n Malachi.

Gab. Acoſta		Amand. Polanus
Frid. Balduinus		Aug. de Quiros
Dav. Chytræus		<i>Will. Selater</i>
Jo. Martinus		* <i>Rich. Stock</i>
Melancthon		Winkelmannus
Hen. Mollerus		Balth. Willius

Upon the New Testament.

Ben Aretius		Fla. Illyricus
* Theod. Beza		Cor. à Lapide
* Tho. Cartwright		Marloratus
Carthusianus		Zach. Muthesius
Drusianus Annot.		Alph. Salmeron
* Erasmus		<i>Jo. Trap</i>
<i>Fulk</i>		Dan. Tossanus
Gregorius M.		Hen. Hammond
<i>Jo. Mayer</i>		Jo. Lightfoot
* Heinſius		

Upon the four Gospels:

Tho. Aquinas		Augustinus
Ben. Aretius		Sebast. Barradius

Jo. Brentius	* Cor. Jansenius
* Luc Brugenſis	Maldonatus
Mart. Bucerus	Jo. Mayer
Cajetanus	Arias Montanus
* Calvinus	Aloſius Novarinus
* Cartwright	Guido de Perpiniano
* Chemnitius	Rupertus
Catena Aurea	Alphon. Salmeron
Ad. Contzen.	Sculctetus
Lud. de Dieu	Theophylactus
J. Gerſon	Dan. Toſſanus
Nic. Gorranus	Jo. Trap
Hieronymus	Hugo de S. Victore.
Lightfoot	

On *Matthew*.

Anſelmus	* Muſculus
Aquinas	Aloyſ. Novarinus
Alphon. Avendanus	Origenes
Auguſtinus	Pareus
Ferus	A Ponte
Rod. Gualtherus	Rob. Stephanus
Claud. Guilliandus	Sibelius
Hieronymus	Dan. Toſſanus
Hilarius	* Toſtatus
Phil. Melancton	Ward
Melo	Dickſon

On *Mark*.

Albertus M.	Lamb. Danæus
Beda	Jo. Gerſon

The Gift of *P*REACHING. 57

Angel del Pas
Rob. Stephanns

Jo. Winkelmanus
Vitale Zuccolo

On Luke

Ambrose
Beda
Bonaventura
Catena Græc. Patrum
Isid. Clarus
Hier. Guadalupensis

Gaf. Melo
Origenes
Rob. Stephanus
* Did. Stella
* Fran. Tollet
Vit. Zuccolo

On John.

Aquinas
Bonaventura
Catena Gr. Patrum
Chrysostomus
Cyrillus Alex.
Hemingius
* Jo. Ferus.
Lutherus
Melancton
Musculus

Hutchinson
Hieron, Oſorius
Michael de Palatio
Ben. Pererius
Chr. Pelargus
Ribera
* Rob. Rollocus
* Fra. Tollet
Paul. Tarnovius
A. Burges on 17 John.

On the Acts.

Dan. Arcularius
Beda
Brentius
Bullingerus

Ca jetanus
* Calvinus.
Catena Vet. Pat.
Chrysostomus

Joach.

Ioach. Camerarius
 Lud. de Dieu
 * Io. Ferus
 Gregorius M.
 Rod. Gualtherus
 * Nic. Gorranus
 Cor. à Lapidè
 * Lorinus
 Malcolm

Io. Mayer
 Alof. Novarinus
 Oecumenius
 Alph. Salmeron
 Tho. Stapleton
 Theophylactus
 Dan. Tossanus
 Iohn Trap

Upon the Epistles.

Ambrosius
 Anselmus
 Aquinas
 Beda
 Bullingerus
 Cajetanus
 * Calvinus
 Chrysostomus
 * Dav. Dickson
 * Guil. Estius
 Nic. Gorranus
 Rod. Gualtherus
 Ben. Iustinianus
 Grotius

And. Hyperius
 * Cor. à Lapidè
 Pet. Lombardus
 Jo. Mayer
 * Musculus
 Oecumenius
 Beat. Remigius
 * Theodoret
 Theophylactus
 Dan. Tossanus
 Iohn Trap
 Hugo de S Victore
 Conrad. Vorstius

On the Epistle to the Romanes.

Augustinus
 Frid. Balduinus
 Jo. Brentius
 Mart. Bucerus
 Adam Contzen
 Lud. de Dieu.

* Io. Ferus
 Marcell. Ficinus
 Io. Gerhardus
 Gomarus
 Olevianus

The Gift of P R E A C H I N G. 59

Sclater on ch. 4.	Ab. Sculterus
* Pet. Marr.	Dominic. Soto
Phil. Melancthon	Stapleton
* Wolf. Musculus	* Fran. Tollet
Origines	And. Willet
* Da. Paræus	Wilson
Elnath. Par.	Elton on ch. 7, 8, 9.
Ben. Pererius	Goodwin on ch. 9.
Rob. Rollocus	

On the Epistles to the Corinthians.

Frid. Balduinus	* Dav. Pareus
* Pet. Mart. in Prim.	Guil. Slater
Phil. Melancthon	Tho. Stapleton
* Wolf. Musculus	Geor. Wenrichius
Tho. Morton in Prim.	Dr Sibs, 1 ch. 2, ep.

To the Galathians.

Augustinus	* Will. Perkins
Frid. Balduinus	Rob. Rollocus
Jo. Brentius	Adam Sasbout
Lutherus	Jo. Wigandus
* Musculus	Jo. Winkelman
* Da Pareus	Lushington

To the Ephesians.

* Paul Bain	* Musculus
Frid. Balduinus	Aug. de Quiros
Bodius	Rob. Rollocus
* Lud. Crocius	Adam Sasbout
Lubinus	Ab. Sculterus
	E Hieron.

* Hieron. Zanchius

| Geor. Wenrichius.

To the Philipians.

Hen. Airay

| Fergusson

Frid. Balduinus

| * Musculus

Jo. Brentius.

| Ad. Sasbout

* Gomarus

| Io. An. Velasquez

Lubinus

| * Hieron. Zanchius

To the Colossians.

Frid. Balduinus

| * Musculus

* Nic. Byfield

| De Quiros

Tho. Cartwright

| Rollocus

* Jo. Davenant

| Sasbout

Edw. Elton

| * Hieron. Zanchius

Melancthon

To the Theſſalonians.

* Jo. Gomarus

| * Will. Sclater

Jo. Jewel in Prim.

| Pet. Steuartius

* Musculus

| * Zanchius.

Rollocus

| Zuinglius

Bradshaw

| Wenrichius

To Timothy.

Alex. Ales

| Ant. Fayus

Frid. Balduinus

| Jo. Gerhardus

Lamb. Danæus

| Cosma Magalianus

* Claud. Espencæus

| Melancthon

The Gift of *P R E A C H I N G*. 61

* Musculus
Ad. Sasbout
* Scultetus.

Lud. Soto major
Hemingius

To Titus.

Alex. Alesius
* Lud. Crocius
* Claud. Elpencæus
Cos. Magalianus

Ad. Sasbout
* Ab. Scultetus
Lud. Soto major.
* Tho. Taylor

To Philemon.

* Atterfol
Brentius
Danæus
* Dan. Dike

Fran. Fevardeatius
* Gomarus
Phil. Pareus
Ab. Scultetus

On the Hebrews.

* Dav. Dickson
Jo. Gerardus
* Gomarus
* An. Hyperius
Polyc. Lyserus
Dav. Pareus
Lushington

Mich. de Palatio
Fran. Ribera
Sasbout
Scultetus
* Ludov. de Tena
Dr. Gouge

On the 7 Canoncial Epistles.

Hen. Alsted.
* Tho. Aquinas
Beda
Bullingerus

Cajetanus
* Calvinus
* Estius
Faber. Stap.
E 2

Nic.

Nic. Gorran	Salmeron
Rod. Gualther	Dan. Toffanus
Nic. Hemmingius	Mat. Turnemannus.
Corn. à Lapide	

On the Epistle of James.

* Brochman	* Jo. Mayer
Didac. Daza	Dav. Pareus
Fran. Fevardentius	Balt. Paez
* Ja. Laurentius	Aug. de Quiros
Lorinus	Tho. Manton

On the Epistles of Peter.

Amesius	* Jac. Laurentius
Tho. Adams in ep. 2.	Lutherus
* Nic. Byfield	David Pareus
Clemens Alex.	Scholanus
Jo. Gerardus	Jo. Winkelman
* Gomarus	Turnemannus

On the first Epistle of John.

Augustinus	Turnemannus
Clem. Alex.	* Zanchius
* Lamb. Danæus	John Cotton
* Io. Ferus	Nat. Hardy
* Jo. Lorinus	

On the second Epistle.

Clem. Alexan,	* Danæus
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Jo. Jac. Gryneus	Ed. Pocock
* Jo. Lorinus	

On the third Epistle.

* Lamb, Danæus	Edw. Pocock
* Jo. Lorinus	

On the Epistle of Jude.

Jac. Balduc	Lutherus
Clemens Alex,	Sam. Oates
* Danæus	* Will, Perkins
Fevardentius	Aug. de Quiros
Hyperius	Phil. Pareus
Fran, Junius	Saviour
* Lorinus	* Sibelius
Tho, Manton	* William Jenkyn

On the Revelation.

Alabaster	Napier
Albertus Magnus	Forbes
Alcazar	Joh. Gerardus
Alsted	Gorranus
Anselmus	Jo. de la Hay
Augustinus	A Lapide
Beda	Laurentius
* Brightman	Casp. Melo
Joach, Camerarius	* Mede
Dav. Chytræus	Perkins in 2. pr. cap. 3.
Will. Cowper	Ribera
Dent,	Tossanus
Lud. de Dieu	Viegas
Pareus	Stephens
Cotton 13 ch.	

Amongst all these Commentators, it would be too great presumption for any private man to compare them, or say which is best; since there is scarce any one so well acquainted with all of them, as to be able to pass such a censure: And besides, amongst those that are commonly known, there are but few that agree in the same judgement, one preferring this, and another that; and therefore it will be safest to give onely some general characters of them.

Some of the Interpreters are more especially eminent for the *r* Authority and Antiquity; as, the Comments of the Fathers, *Ambrose, Augustine, Bernard, Chrysostome, Cyril, Alex. Eusebius, Gregory the Great, Gregory Nissen, Hierom, Hilary, Origen, Theodoret, Theophylact.*

Amongst the later Writers some are eminent for their Oorthodox sound judgements, proper and useful matter: So the Protestant Commentators in general; as, *Alsted, Baldwin, Brentius, Bucer, Bullinger, Calvin, Chemnitius, Danaus, Drusius, Gerard, Hyperius, Junius, Lavater, Luther, P. Martyr, Melancthon, Mercer, Moller, Musculus, Pareus, Piscator, Rivet, Rolloc, Scultet, Tarnov, Zanchy, &c.*

More especially our English Divines; whose abilities and genius's (when they apply themselves this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the works of *Ainsworth, Ames, Bain, Byfield, Brightman, Cartwright, Davenant, Mayer, Perkins, Sclater, Willet, &c.*

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning

ing in the explaining of Scripture; such were generally those *Schoolmen* who have undertaken to comment upon it; as, *Albertus, M. Alexand. de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Eftius, Mich. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid pious matter, in practical things, and points not controverted; as, *Ferus, Janfenius, Brugenfis.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *Gorran à Lapide, Lorinus, Maldonat, Masius, Mendoza, P. rerius, Pineda, Ribera, Salmeron, Sanct. Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kinde, the Homilies of the ancient Fathers are the first and most eminent; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty: But there are some amongst them of better esteem; as,

Protestants.

Dr. Boys
Dietericus
Jac. Laurentius
Stumphius
Zepperus

Papists.

Bessens
Coppensienus
Fonseca
Gal. Inchino.
Labata
Mussus

To which may be added those discourses of this kinde upon occasional subjects :

Georgii Grossi Thesaurus concionum omniugenarum, nempe Catecheticarum, Preparatarum, Eucharisticarum, Nuptialium, Funebrium, Anniversariarum, Pœnalarum, Auspicatoriarum, Valdictoriarum, &c.

Pontani conciones funebres ex variis Autoribus collectæ.

Jo. Noviomagi Penni concionum tum nuptialium, tum funebrium.

Jo. Geminiani conciones funebres.

A Collection of English Funeral Sermons, stiled *Οἱ νεκροὶ*.

L. Veyr-
lam his
advance of
Learning.]

'Tis the common opinion, that amongst all such kindes of works, our English Sermons and Treatises are most elaborate and useful. It was the judgement of a very learned man, *That if the choice and best observations which have been made dispersedly in our English Sermons (leaving out the largeness of exhortations and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that hath been written since the Apostles times.*

And certainly there is either some special eminency in their writings, or else there is some peculiar genius in men of the same Countrey, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practical Divinity some of the most eminent :

Bp.

Bp. Andrews	Bp. Hall
Mr. Atterfol	Dr. Harris
Mr. Ball.	Mr. Hieron.
Mr. Baine	Mr. Hooker
Mr. Byfield	Dr. Jackson
Bp. Bilson	Bp. Lake
Mr. Bolton	Mr. Mayer
Mr. Burroughs	Bp. Morton
Mr. Caryl	M. Pemble
Bp. Cooper	M. Perkins
M. Cotton	Dr. Preston
Mr. Dod	Dr. Reynolds
Bp. and M. Downham.	M. Rogers
M. { Dan. } Dyke	Dr. Saunderson
{ Jerem. }	Dr. Sibbs
Dr. Featley.	M. Smith
M. Gataker	Dr. Taylor
Dr. Tho. Goodwin	Bp. Usher
Dr. Gouge	M. Wheatly
M. Greenham.	Mr. Jenkin.
	Mr. Anth. Burgess.

Thus much concerning the two first kindes of books that tend to make a man a good Textuary, namely, Concordances and Commentators. The third sort that was nominated, is Reconcilers:

Those are called *Reconcilers*, which do purposely insist upon the unfolding and reconciling of such Scriptures as seem opposite to one another: of which kinde are

Althameri Conciliatio locorum pugnantium

Alba in difficiliora loca.

Gerardi Bergomensis Conciliatio V. T. cum N.

Cameron.

Cum.

Cumerani Conciliatio loc. pug.
Estius in difficiliora loca.
Junii Parallela.
Menasseh Ben. Israel Conciliatio.
Maimonides Doctor Perplexorum.
Pelargi Quaestiones.
Sebarpii Symphonia Prophetarum.
Spanhemii Dubia Evangelica.
Mich. Waltheri Harmonia totius Scripturae.
Thaddaeus.
Streets dividing of the hoof.

In which Authors a man may justly expect to find the great difficulties of Scripture more exactly discussed and unfolded, then in other Commentators.

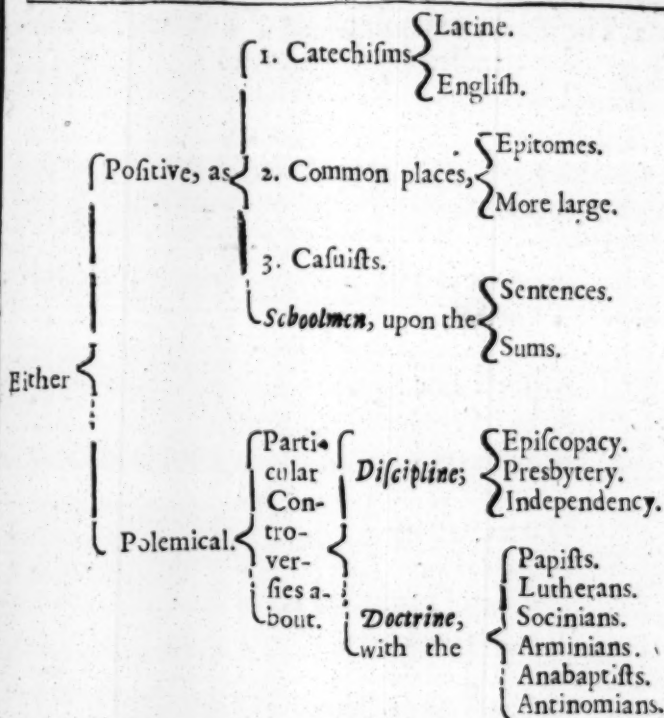
To these may be added such *Critical* discourses as do make more particular enquiry after those difficult texts that are dispersed in several parts of Scripture : Such are

Arnoldi Bootii Annotationes sacrae.
Angeli Caninii Disquisitiones.
Fulleri Miscellanea.
Mr. Gregories Observations, Tarnovii Exercit.
Gatakeri Cynns.
Mr. Medes Diatribe.

These are the several kinds of Treatises that do more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2. There are some other very useful discourses, which treat of the *Body of Divinity*; and these are

Either



1. Catechisms are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tryed; and the most fundamental principles of Religion wherein they ought chiefly to instruct their hearers. These are so generally known, that I shall need to mention but few of them: In Latine there is *Amesius* and *Ursinus*; in English there is the Assemblies large and small Catechism, Mr. *Balls* Catechism, Mr. *Barns* Catechism, Mr. *Carrwrights* Catechism, Mr. *Crooks* Guide, Bp. *Ushers* Catechism, Dr. *Walls* his Explain. Bp. *Andrews*, Mr. *Broxholm*.

2. The

2. Common places.

2. The usual Common places of Divinity, are Systematically handled by these Authors ;

Amesius

Tilenus

Alsted

Trelcatius

Calvinus

Wendelinus

Keckerman

Wollebius, &c.

Piscator

Edw. Leigh

They are more largely insisted upon in these following discourses ;

Altingii Loc. Com.

Arctii Problemata

Brochmanus

Chemnitii Loci communes

Danæi Isagoge

Gerardi Loci Com.

Chameri Loci Com.

P. Martyris Loci Com.

Masculi Loci Com.

Buchani Loci Com.

Polani Syntagma

Wallæi Loci Com.

Besides these, there are other kind of Common places wherein the matter is *Alphabetically* disposed of under several heads, from which a man may be supplied with the most common observations and notes upon any simple Theme: And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recal such notions of which they retain onely some confused remembrance ; and for other also who have not leisure or reading suitable

to

to their employment : Of this kinde amongst the Protestants, there is

Gruteri Polyanthea.
Mag ri Polymnemon
Zuinger
Beyerlink

Among the Popish Writers :

Labatæ Apparatus
Langii Polyanthea Novissima
Busæi Viridarium
Peraldi Summa virtutum & vitiorum.

Besides these Treatises of *positive* Divinity, there are some other Writers that are stiled *Mystical* Divines, who pretend to some higher illuminations, and to give rules for a more intimate and comfortable communion with God : And these of late have been by some much cryed up and followed ; but they do in the opinion of many sober and judicious men, deliver onely a kinde of Cabalistical or *Chymical*, *Rosicrucian* Theology, *darkning wisdom with words*, heaping together a *farrago* of obscure affected expressions and wilde allegories, containing little of substance in them but what is more plainly and intelligibly delivered by others : Some of the chief amongst them are these ;

De Avila	Climachus
Blosius	Hen. Harphius
Barbinson	Thom. à Jesu
Behem.	Barth. Riccius

Jo Rusbrechius

Jo. Thaulerus

Fran Sales

Wigelius

3. The study of *Casuits* may be very useful for a Preacher, in respect of practical Divinity: Amongst them, these are some of the most eminent;

Hen Alstedius

Dav. Dickson

Guil. Amesius

Tho. Shepherd

Ir. Arforius

Vincent. Fillucius

Frid. Balduinus

Barth. Keckerman

Mart. Bonacina

Will. Perkins

Lud. Candidus

Raynerus de Pyfis

Bp Ha'l

Tho. Sanchez

Diana Panormitana

Greg. Sayrus

Dr. Hammonds Answer to six Queries.

Fran. Tollet.

Unto these may be subjoyned those Authors which have treated particularly of the

Lords Prayer.

Creed.

Decalogue.

Sacraments.

which are generally much of the same nature and use with the *Casuits*.

On the Lords Prayer.

Bp. Andrews

Lam. Danaus

Babington

Dent

Bains

Dod

Bucanus

Gregor. Nissen

Calvinus

Greenwood

Cyprianus

Dr. Gouge

Mr. Hooker

Downham.

Dr.

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Dr. Henry King	Alph. Salmeron
John Mayer	Hier. Savanorolla
Martinus	Hug. de S. Victore
Will. Perkins.	Lud. Vives

On the Creed.

Tho. Adams	Dr Jackson
Hen. Alsted	Lutherus
Ashwel	Mayer
Babington	Martinus
N. Byfield	Perkins
Calvinus	Del. Paz.
Cyprianus	Zanchius
Chr. Cartwright	Pet. Heylin
Danaeus	

On the Decalogue.

Hen. Alsted	Jo. Mayer
Bp Andrews	Pet. Martyr
Aquinas	Martinus
Babington	Melancthon
Calvinus	Musculus
Jo. Dod	Will. Perkins
Elton	And. Rivet
John Gerson	Jo. Vossius
Lutherus	Hieron. Zanchius.

On the Sacraments.

Pet. de Alliaco	Guil. Parisiensis
Ambrosius	Greg. Sayrus
Will. Atterfol	Guil. Sneanus
Gerardus	Paul Tarnovius
Martinus	Wilhel Zipperus
Rogers	Tho. Blake

Besides

The Gift of *P*REACHING. 75

Bonsventura
Jo. Capreolus

Scotus

The first book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco
Greg. Arcminensis

The second book of the Sentences does treat of the Creatures, Angels, Men, Original sin, Freewil, &c. Upon which there are some of the most eminent Commentators.

Marsilius Inguen
Ægidius Romanus
Archangelus Rubeus

The third book does speak of Christ his Incarnation, Passion, Merits, of Faith, Hope, Charity, and other graces: Upon this there is

Pet. de Alliaco
Jo. de Rada.

The fourth book does insist upon the Sacraments, Resurrection, Judgement, and state after this life: Upon this there is

Adrianus
Richardus de medea villa
Dom. à Soto

F

As

As these Books of Sentences, so the Sums of *Aquinas* are likewise made choice of by the Schoolmen as another Text upon which to enlarge themselves: These are commented upon by

Rod. de Arriaga
 Dominicus Bannez
 Fran. Cumel
 Tho. à Vio Cajetanus
 Fran. de Lugo in primam partem.
 Did. Ruiz
 Fran. Suarez
 Greg. de Valentia
 Gab. Vazquez.

Particular Controversies about Discipline are of sorts; those that concern

1. Episcopacy.
2. Presbytery.
3. Independency.

Concerning *Episcopacy* there are these Authors;

Pro.

Bp. Andrews
 Bp. Bancroft
 Bp. Bilson
 Dr. Burges
 Bp. Downham
 Mason
 Bp. Whitgift
 Bp. Hall
 Mr. Hooker
 H. Hammond
 Jer. Taylor

Con.

Paul Bain
 Catherwood his *Altare
 Damascenum*
 Tho. Cartwright
 M. Parker
SMECTYMNUVS
 The Provincial Assembly
 of London. ;

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Dr. Heylin
Dr. Taylor

Walo. Messalinus, by Sal-
masius

Concerning *Presbytery*.

Pro.

Apollonius
Gersoni Buceri Amica
Collatio cum Georg.
Downham.

The Divine Right of
Church-Government,
by the *London-Mini-*
sters.

Mr. *Bailes* Vindication.
Answer to Dr. *Brambil*.

Mr. *Pagets* Defence of
Church Government.

Mr. *Rutherford*.

Answer to the Reasons
of the dissenting bre-
thren.

Salmasius de Apparatu
ad Primatum Papæ.

Gellius Sneccanus.

Mr. *Gillyspy's* Assertion
of Government in
Scotland.

Prov. Assembl. Lond.

Con.

The forecited discourses
that are for Episcopa-
cy.

Iffachars Burden.

A Declaration concern-
ing Church-Govern-
ment and Presbyte-
ries.

Dr. *Brambil*, Warning
against the Sots Disci-
pline.

Mr. *Rutherford*.

The Reasons of the dis-
senting brethren.

Saravia de gradibus Mi-
nistrorum.

Gralje ab Anonymo.

Matth. Sutliv. de Presby-
terio.

Tileni Parenesis.

The debate concerning *Independency* is but of late
years, and hath scarce been treated of in any of
the learned Languages: There are these Authors;

<i>For it.</i>	<i>Against it.</i>
Amongst the Brownists, <i>Ainsworth, Cann, Robinson</i> , in several parts of their Writings, Apologetical Narration Mr. <i>Cottons</i> Keys of the Church.	Mr. <i>Ball</i> , Trial of the grounds tending to separation. <i>Apollonius.</i> <i>Spanhemius.</i> <i>Vindicie Clavium</i> Mr. <i>Edwards</i> } Reasons } Antapology Mr. <i>Bailies</i> Disswasive } Confide- Dr. <i>Stewards</i> } rations. } Duply.
The way of the Church- es in <i>N. England</i> . Mr. <i>John Goodwins</i> An- swer to the Antapolo- gy.	Mr. <i>Hudson</i> , Concern- ing the Essence and Unity of the Catho- lick Church.
Mr. <i>Mathers</i> , and Mr. <i>Tomsons</i> Answer to Mr. <i>Hearl</i> . Mr. <i>Wells</i> his Answer to Mr. <i>Rathband</i> The 32 Questions	Mr. <i>Rutherford</i> Mr. <i>Herl</i> , The Indepen- dency on Scriptures, of the Independency of Churches Mr. <i>Rathbands</i> Relation of Church-courses in <i>New England</i> .

Particular Controversies about *Doctrine* are
very numerous, and of several kinds: The six be-
fore-mentioned are in these times most common
and general.

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1. *The Papists.*

<i>For them.</i>		<i>Against them.</i>
	Amesius	Chillingworth
Becanus	Chamierus	<i>Bp.</i> Bramhall
	Chemnitius	Dr. Hammond
Bellarminus	Morney	Dr. Moulin
	Pareus	M. Dalle;
Stapleton	Perkins	L. Digby
	Rivetius	
<i>Greg. de Valentia</i>	Tilenus	
	Whitaker &c.	

There are beside; some mixt disputes of this kinde in our English tongue, wherein the Arguments *pro* and *con* are put together: as

Abbot and Bishop
Chillingworth and Knot.
Jewel and Harding
Reynolds and Hart
White and Fisher, &c
Land and Fisher.

2. *The Lutherans.*

<i>Pro</i>	<i>Con.</i>
Echardi Fasciculus	Beza Colloquium Montebegartense.
Jo. Him } Cala. Baptif.	Lud. Crocii Examen.
melii. } Mateol. Calv.	Matth. Hoe.
Matth. Hoe Calvinista-	Lamb. Danxi Resp. ad
rum descriptio.	Nic. Selneccerum.
	F 3 <i>Pro</i>

Pro.	Con.
<i>Agid. Calvin, confut.</i>	<i>Hildebrandi Orthodoxa</i>
<i>Hunii Cal. Judaizans.</i>	<i>Declaratio.</i>
<i>Conrad. Schlüsselburgi</i>	<i>Dav. Parai Orthodoxus</i>
<i>Theologia Calvinistarum</i>	<i>Calvinus.</i>

3. The Socinians.

Pro.	Con.
Socinus	Christ. Becmanni Exercitationes
Crellius	Bisterfeldius
Hieron. Muscharow.	Jo. Botfacci Anti-Crellius
Smaltius	Abr. Calovius de Hæres. Socin.
Volchelius	Dr. Cheynels History of Socin.
Picesius	Dr. Cheynel of the Trinity.
Goslavius	Grotius de Satisfact. Christi
Ostorodius	Junius de divinitate Filii
Jonas Slichtingius	Sib Lubertus con. Socinum
Catech. Rav. covienfis	Martini Synopsis Photianis.
Biddle	Jacob. ad Portum.
	Stegmanni Photinianismus.
	Paul. Tarnovius de Trin.
	Thalei Anatome Samosatensis.
	Dr. Owen, Mr. Burges, M. Estwick,
	Arnoldus, Essenius, Hornbek,
	Chowney, Pool, Marefius.

4. The Arminians.

Pro.	Con.
Arminii opera	Amesius Con. Greven-
Apologia remonstrant.	chovium.
Bertii Collatio Hagienfis	Amesii Coronis
Castellio	Aſſa Synod. Dordracen.
Confessio Remonstran-	M. Bayly's Antidote ag.
tium.	Arminianism. Corvinus

Pro.

Con.

Corvinus contra } Bogerman-
num
} Tilenum.
} Molinæum
Mr *Hoards*, Gods love
to mankinde.
Scripta Synodalia Re-
monstrantium.
Vorstius contra Piscato-
rem.
Thomson
Jo. Goodwin.

Bp. Davenant
Dr. Featly
Bp. Hutton
Latius de Pelagianis.
Molinæi Anatome
Tuissii Vindiciæ
Videliæ de Arcanis
Walæus cont Corvinum.
Abbot
Kendal against Goodwin
Anth. Burges.

5. The *Anabaptists.*

Pro.

Con.

There is scarce any Book
of note, in defence of
all the Opinions that
are held by this Sect.
For that particular a-
gainst *Pædobaptism*, it
hath been of late much
debated by Mr.
Tombes his
Exercitation
Examen
Apology
M. Laurence
Vanity of childish Bap-
tism.
M. Fisher

Cloppenberg, Gangrena.
Lucæ Osiandri Enchiridi-
on, Jo. Wigandus.
Jos. Simlerus,
* *M. Baily, M. Blake,*
M. Cook, M. Cotton,
M. Marthall, M. Gerec.
M. Hufsey. D. Featly,
M. Baxter, M. Hall.
M. Stephens, M. Simp-
son, M. Church,
M. Cobbet, D. Homes,
M. Reading, D. Ham-
monds six Queries,
M. Jo. Goodwin.

6. The Antinomians.

Pro.	Con.
I know not of any Author who does Scholastically maintain any of these points: They who are commonly cited for it; are,	Mr. <i>Rutherford</i> . M. <i>Geree</i> against Doctor <i>Crisp</i> . History of Antinomians, Lutheri Disputationes tres contra Antinom.
Dr. <i>Crisp</i> . Sermon.	<i>William Hynde</i> concerning the office and use of the Moral Law.
M. <i>Eaton</i> } Honycomb. } Dead faith.	Dr. <i>Taylor</i> , the Use of the Law.
Johan. <i>Islebius</i> Agricola.	* Mr. <i>Sedgewick</i> .
<i>Ro. Town</i> , the Assertion of grace.	Mr. <i>Gataker</i> .
<i>Salimarsb</i> .	Mr. Ant. <i>Burgess</i> . Mr. <i>Tho. Bedford</i> .

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councils.
6. Confessions.
7. Heresiologies.
8. Lives.
9. Martyrologies.

1. For

1. For Jewish Learning.

Buxtorfii Tiberias

Lexico Rabinicum

Synagoga Judaica

Cuneus de Repub. Hebræorum

Le. Empereus Clavis Talmudica

Pet. Galatinus

Dr. Goodwins Jewish Antiquities

Maimonides de legibus Hebræorum

Ariæ Monrani Antiquitates Judaicæ.

Pagnini Thesaurus, cum Mercero, &c.

Examen. Comment. Rabinicorum.

Schekhardi

De Jure Regum apud Hebræos.

De Jure Gentium libri

Seldeni

Uxor Hebraica.

Mr. Lightfoot, The Temple-service.

Temple.

2. The Heathen Moralists.

The two chief Authors in this kinde are *Plato* and *Aristotle*, men of clear reason, and profound judgements, whose works are sufficiently known: But besides these, there is

Antonius

Salustius Gr. L.

Epictetus

Seneca

Hierocles

Simplicius

Maximus Tyrius

Stobæus

Plotinus

Plutarchus

Seneca

Seneca in traducendis viis salus & elegans, ac vehemens etiam. De moribus nemo facilius scripsit quàm Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, è quibus Basilus & Chrysostomus multa videntur hausisse.

Unto these may be added those Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature; and the Use of Reason in sacred matters, and the like; such as

Cælius Secundus.

Collins de Animabus Paganorum.

Lipsii manuductio ad Stoicam Philosophiam.

Marinus de cognitione hominis quoad lumine naturali attinere potest.

Museus de usu principiorum philosophiæ & rationis.

Raimundi de Sabundis Theologia naturalis.

Nic. Videlii Rationale Theologicum.

Jo. Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived :

The first Cent.

Clemens

Ignatius

Dionysius Areopagita

polycarpus

The second Cent.

Justin Martyr

Athenagoras

Irenæus

The

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The third Century.

Tertullianus
Theophilus Antiochenus
Clemens Alexandrinus
Origenes
Gregorius Thaumatur-
gus
Cyprianus
Arnobius
Lactantius

Cyrillus
Alexand.
Chrisologus
Salvian
Prosper
Fulgentius

The sixth and seventh Centuries.

Gregorius Magnus

The eighth Century.

Beda Damascenus

The ninth Century.

Nicephorus

The tenth, eleventh and twelfth Centuries.

Eusebius Cæsariensis
Athanasius
Hilarius
Cyrillus Hierosol.
Basilius
Gregorius Nazian.
Epiphanius
Ambrosius
Gregorius Nyssenus
Theodoreus
Hieronymus
Chrysostomus

Theophylactus
Anselmus
Bernardus
Pet. Lombardus, &c.

The fifth Cent.

Augustinus

Divers other of the lesser Fathers see in *Bibliotheca Græc. Patrum*,

Many

Many of the most eminent amongst these are thus characterized and censured by *Erasmus* :

Basilius, dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectata loquacitatis.

Atbanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperitæ multitudinis aures animosque accommodata.

In Gregorio Nazianzino multum est acuminis, vehementiæ satis.

Tertullianus durus est, tametsi falsus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infelicitè fluens.

Ambrosius habet argutias, & sententias affectatas, sæpe etiam sub obscuras.

Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali sælix est & argutus, sed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius licet carmina scripsit, multum spirat Christiana facundia.

Bernardus, festivus, jucundus, nec segnis in movendis affectibus.

In the reading of the Fathers, there is much caution to be used for the distinguishing of their spurious imposed works from such as are true and genuine : To which purpose there are particular directions set down at large in these Tracts.

Bel-

Bellarminus de Scriptor. Ecclesiasticis.

Coci censura quorundum scriptorum.

Dr. James his censure.

Mr. Perkins his demonstration of the Probleme.

Riveti Critici sacri specimen.

Many of the Fathers are Logically contracted by *Scultetus* in the *Medulla Patrum*, as also *M. Rous* in his *Mella Patrum*, which may be very useful, both for those who intend with profit to read any of them over, and for others also who have not means or leisure to peruse them at large.

4. Ecclesiastical History.

This subject is variously treated of; either briefly in Epitomes, or more at large; either more generally, for a long succession of times; or more particularly, for some few ages.

Epitomes.

Jo. MicrelIIi Syntagma Histor. Ecclesiast.

Dav. Paræi Epitome.

Sympsons History of the Church.

Spondani Epitome Baronii.

Conrad. Hornei Compend. Histor. Ecclesiast.

Matthiæ Theatrum.

More large.

Baronius

Centuriatories

Dorotheus

Evagrius

Eusebius

Josephus

Nicephorus.

Ruffinus;

Socrates

Sozomen

Sulpitius Severus

Theodoretus

Unto

Unto which may be added Bishop *Montagu's* Apparatus, and Jo. Forbessii instructiones Historico-Theologicæ.

Hospiniani Historia Jesuitica

Mornei Historia Papa:us

Ludo. Lucii Historia Jesuitica

Bp. Usher de Britannicarum Ecclesiarum primordiis,

Sampson Leonard's History of the Waldenses.

Bp. Parkers Antiquitates Britannicæ. By Josseline. Goldasti Histor.

The continuation of the sacred story from *Nehemiah* to Christ by Dr. *Mayer*, at the end of his English Comments lately published.

Mr. *Fullers* Church-history of Great Britain.]

Morlands hist. of the Waldenses.

5. Councils.

Councils are either $\left\{ \begin{array}{l} \text{General} \\ \text{Particular} \end{array} \right\}$ in $\left\{ \begin{array}{l} \text{Large} \\ \text{Little} \end{array} \right\}$

Concilia generalia, Binii Gr. Lat. 10. vol.

Romæ 4. vol.

Crab. 3. vol.

Caranzæ Epitom.

Longii à Coriolano. Epitom. Concil.

Concilia.

Gallicana Sermond.

Britannica. Spelman.

Hispanica. Garcia.

Balsamon. in Concilia.

Zonaras in Concilia.

Synodus Ephesina.

Justelli

Justelli Codex Canonum Ecclesiæ Universæ,

The Council of *Trent* { History.
Review.

Unto which may be subjoyned, as being very
useful, and something of this nature, the Canon-
Law, *Corpus juris Canonici*.

6. Confessions.

Corpus Confessionum
Confessio Augustana
Harmony of Confessions.

Besides many other Confessions of particular
Churches, which according to the various light,
and several occasions of those times wherein they
were framed, do comprehend the chief heads of Re-
ligion.

7. Herefologies.

Augustinus	Irenæus
Damascen.	Schlusselfburgii Catal.
Epiphanius	Leontius de Sectis
Petræi Hærefiologia.	Jo. Pontani Catal. Hæret.
Alp. à Castro	Vincentius Lirinensis
Guido Carmelita	Philastrius
Ephr. Paget	

8. Lives.

Rob. Barns, and Jo. Baleus de vitis Pontificum.
Joan. Bismarcus. Theod,

Theod. Bezæ Icones virorum Illustrum.

The Glory of their times, or the lives of the Fathers.

Mr. *Clark*, The Lives of the Fathers.

Govanus de vitis Patrum Occident.

Hælliox. de vit. & script. patrum. 1. & 2. seculi

Hieronymus de illustribus Ecclesiæ doctoribus

Lippomanus de vitis Sanctorum

Melchior. Adam. de vit. Theol. Germ.

Georgius Major

Platina de vitis Pontificum

Rosweyde de vitis Patrum Orientis.

Abel Redivivus.

9 Martyrologies.

Baronii Martyrologium

Eulardi Martyrol.

Martyrologium Romanum

Gallicanum.

Monumenta Martyrum

Book of Martyrs

Mr. *Clark*'s Martyrology

These are the several kinds of Books which are most proper and useful for a Preacher; and these are some of the most eminent Authors in each kinde. It would be expedient for a Minister to be provided at least with one of each sort, unto which he might have recourse upon all doubts and enquiries of that nature: And this may be one special advantage for the invention of matter.

The second help proposed for this purpose, was

a right method and series of matter, to be first and most exactly enquired into, when a man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance; by which means, the several parts will give mutual light to one another, and the better enable a man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or subject, as occasion shall require.

Our chief collections in the study of these heads may be contrived under the form of Sermons; every Sermon containing either one or more of them, according to the nature of several subjects.

There is a twofold Series or order that may be observed in the matter of our Sermons.

Exegetical.

Methodical.

Exegetical is, when a man goes on in a continued course of unfolding some particular Book or Chapter, which (though it be of very great use, yet) is not so proper for a young Divine to begin withal.

Methodical is, when we propose a certain Scheme or design of matter to be orderly insisted upon under several heads;

Catechistical.

This again is twofold } Scholastical.

Catechistical does refer to those plain and most obvious principles of Religion laid down in the Catechism, contained under those four general heads:

G

The

The { Creed.
 Commandments.
 Lords Prayer.
 Sacraments.

The distinct unfolding of which may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and people.

Scholastical method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads that are insisted upon, either in the Schoolmen or the Common-place Writers.

These Schemes of matter are various, according to several mens fancies and apprehensions: But amongst all that is to be esteemed the best, which is most natural for the order, and most comprehensive for the extent of it.

There are divers learned men, who in Analysing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of weeks in a year; so that in that space, one who is a constant Preacher might go through all of them: To which purpose, see Mr. Crooks Guide, Bp. Ushers Catechistical Doctrine; where the whole substance of Divinity is disposed under so many several heads of matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very full elaborate frame proposed by Doctor Staughton, which takes in (what is much neglected amongst other Pro-

Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their writings in many things very useful : This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building : wherein there are two things considerable,

The { Frontispiece or Porch.
 { Fabrick or Pile.

In the Frontispiece he proposeth four general heads, which are premised as the *Præognia* to this Series

In the Fabrick there are two stories, and in each story two rooms.

In the first story is contained the chief principles to be known or believed ;

Either more { Generally, } in each of these 12 heads
 { Particularly, }

In the second story { Duties, } in each 12. particular things for practice, { Helps, } { heads

In all 52. but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius, Trelcatius, Tilenus, Wollebius, &c.* to which may be added Bishop *Downhams* Abstract; a book of singular use for direction in this kinde ;

out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *model* which is collected from the Authors above-named.

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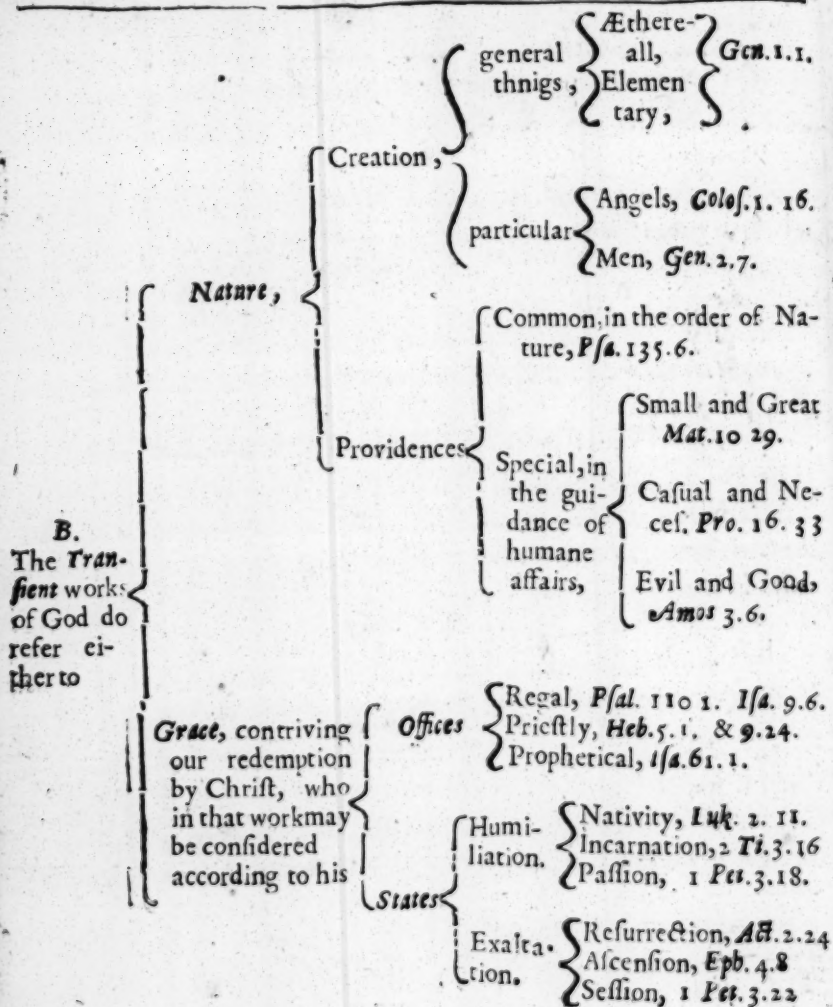
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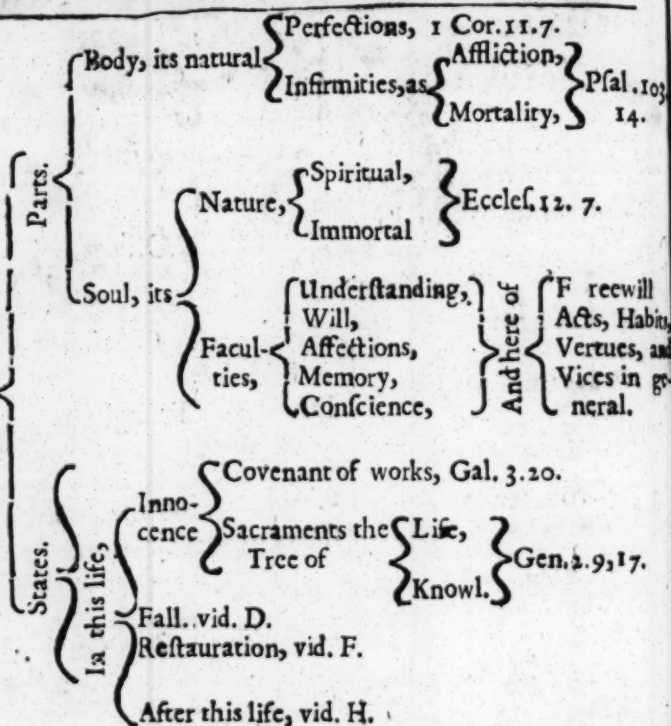
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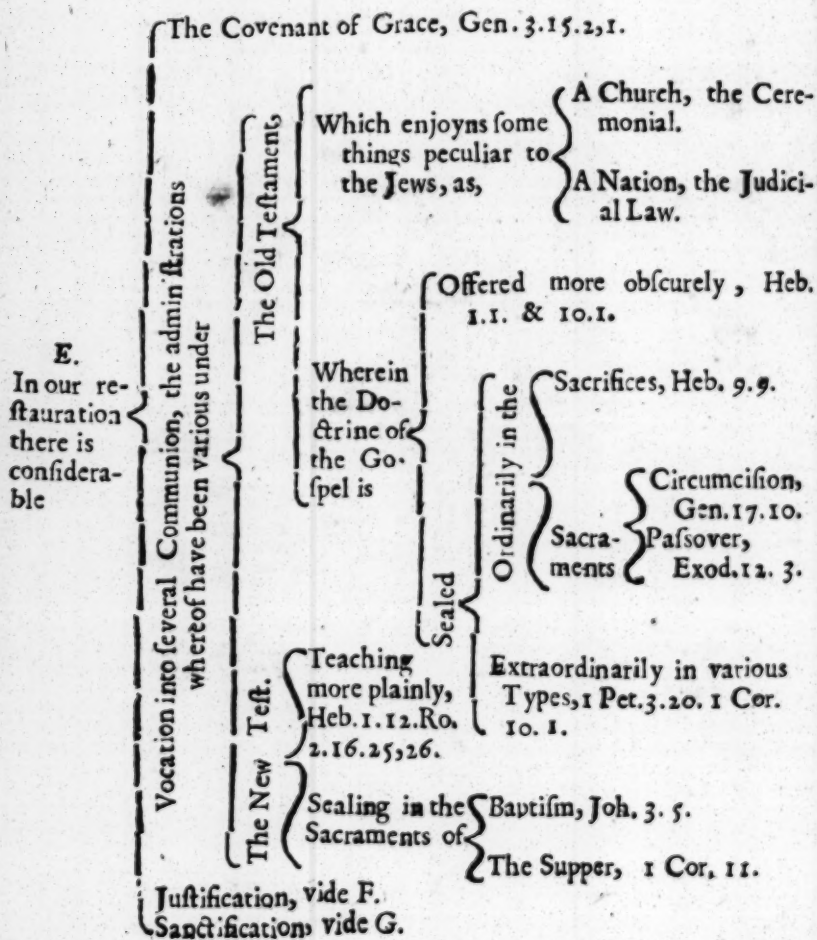
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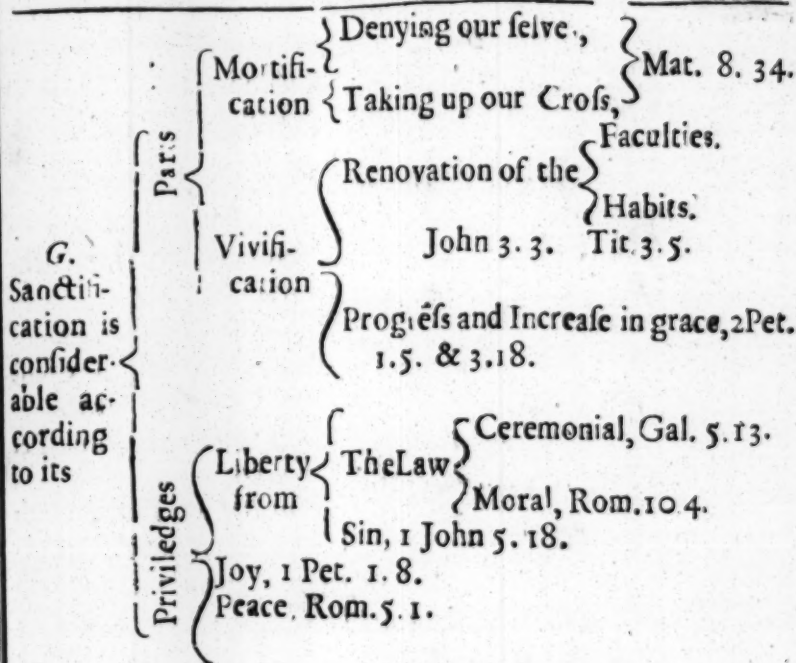
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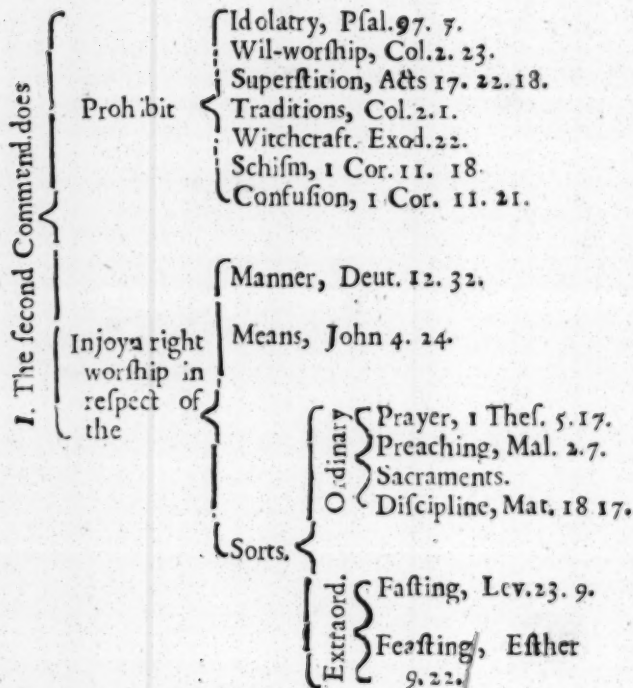
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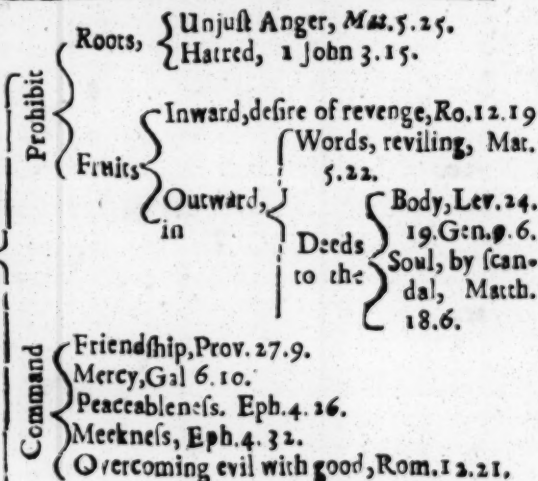
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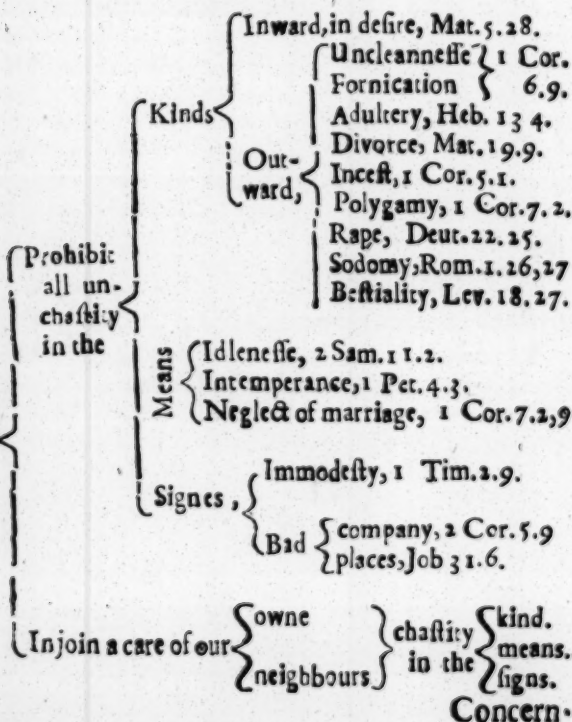
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Though this *Analysis* does not deserve to be much commended, as being in some respects defective, and besides the Rules of Art, yet it may serve for instance, and direction to others, in the finding out a better. The several particulars may be used as Common-place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text with natural pertinent matter.

There are some other Helps of invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle,

Whether	{	Demonstrative to	{ Praise. Dispraise.
		Deliberative to	{ Perswade. Disswade.
	{	Judicial, to	{ Accuse. Defend.

For each of which there are several *Topicks*; but 'tis supposed that every Minister is acquainted with those things in his preparatory studies, and therefore I forbear any further mention of them.

Thus much of the two first Helps unto the gift
of preaching

{ Method
{ Matter.

The third and last to be insisted upon is concern-
ing *Expression* ; In which there are two things
considerable :

{ Phrase.
{ Elocution.

The *phrase* should be plain, full, wholesome, af-
fectionate :

1. It must be plain and natural, not being
darkened with the affectation of *Scholastical*
harshness, or *Rhetorical* flourishes. Obscurity
in the Discourse is an Argument of Ignorance
in the minde. The greatest learning is to be seen
in the greatest plainness. The more clearly we
understand any thing our selves, the more easily
can we expound it to others. When the notion
it self is good, the best way to set it off, is in the
most obvious plain expression. St Paul does of-
ten glory in this, that his preaching *was not in wis-
dom of words, or excellency of speech ; not with in-
ticing words of mans wisdom, not as pleasing men,
but God, who trieth the heart.* A Minister should
speak as the *Oracles of God*, 1 Pet. 4 11. And it will
not become the Majesty of a Divine Ambassage
to be garnished out with flaunting affected Elo-
quence. How unsuitable is it to the expectation of
a hungry Soul, who comes unto this Ordi-
nance with a desire of spiritual comfort and in-
stru-

struction, and there to hear only a starched speech, full of puerile worded Rhetorick? How properly may such a deceived hearer take up that of Seneca, *Quid mihi luscovia ista proponis?* Non Ep. 49. *est jocandi locus, ad miseros vocatus es, opem te latu- rum naufragis, capis, agris, intentæ securi subje- ctum præstantibus caput; quò diverteris? quid agis?* 'Tis a sign of low thoughts and designs, when a mans chief study is about the polishing of his phrase and words. *Cujus cunque orationem vides Ep. 21. politam & sollicitam, scito animum in pusillis occupa- tum.* Such a one speaks only from his mouth, and not from his heart.

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every *solid* business, much more in *sacred*. Our ex- pressions should be so close, that they may not be obscure, and so plain that they may not seem vain and tedious. To deliver things in a crude confu- sed manner, without digesting of them by a previ- ous meditation, will nauseate the hearers, and is as improper for the edification of mind, as raw meat is for the nourishment of the body.

3. It must be sound and wholesome, not tainted with any erroneous corrupt Doctrine, or the affe- 1 Tim. 6. 3. ctation of novelty. False opinions do many times 2 Ti. 1. 13. Tit. 2. 7. insinuate themselves by the use of suspicious phra- ses. And 'tis a dangerous fault, when men can- 1 Tim. 6. not content themselves with the *wholesome form* 20. *of sound words*, but do altogether affect new light *νεοφανίας* and new language, which may in time destroy *καινοφανί* practical Godliness, and the power of Religi- on.

4. It must be affectionate and cordial, as proceeding from the heart, and an experimental acquaintance with those truths which we deliver; *Quid procedit è corde redit in cor.* 'Tis a hard matter to affect others with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades: Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of John the Baptist, that he was a burning and shining light: *Ardere prius est, lucere posterius; ardor mentis est, lux doctrine.* This is to speak in the evidence and demonstration of the Spirit and Power. There is a common relation to this purpose of divers learned men, who having a great while with much argument and strength of reason contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments: At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yielding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; ceterum simul atque audiivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of Junius, before his Conversion, that meeting once with a Country-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his

his notional humane learning had yet discovered ; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons , it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tie himself unto phrases ; when we have the matter and notion well digested, the expressions of it will easily follow : whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections ; the judgement will be much weakned , and the affections dulled, when the memory is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory : And then besides, this liberty will breed a *παρρησία*, such a fitting confidence as should be in that Orator who is to have a power over the affections of others, of which such an one is scarce capable of who shall so servilely tie himself to particular words and expressions, from which he dares not vary for fear of being out.

But

But a man cannot expect a *good habit* of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing,

In the elocution there are too ex- }
 tremities to be avoided; two much }
 { Boldness.
 { Fear.

1. Against too much *rashness and boldness* consider the special Presence of God and Angels; the solemn dignity of those sacred mysteries with which we
 2 Cor. 2.16. are intrusted, the weighty business of saving souls. And *who can be sufficient for these things?* It was an usual saying of Luther, *Et si jam senex, & in concionando exercitus sum, tamen timet quoties suggestum conscendo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy. And on the other side, when he was most confident, then he failed most.

2. Against too much *fear*; Consider, it does not become the business we are about, we
 Act. 4.29. should *speak the word with boldness*; God has promised his assistance, *that his strength shall appear in our weakness.* It does not become the
 dig

dignity or excellency of our calling; we are the *Angels*, the Ambassadors of God, *σύνεργοι*, his *fellow-workers*. And besides, this timorousness in the Speaker will much hinder the efficacy and power of the Word on the hearers. In brief, the most proper manner of elocution is with modesty and gravity, which will best suit with our calling and business.

To conclude, The Observation of these Helps and directions, together with frequent, diligent practice, will as far (as Art can effect) quickly produce a good habit, and by consequence a facility.

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An account given to the Parliament by the Ministers sent to Oxon

Mr Downhams plea for the poor

Catechesis Elenctica errorum 12

SERMONS Preached by

Mr Oliver Bowls	1.	Mr Nalton	1.
Mr Edw. Bowls	1.	Mr Palmer	1.
Mr Bond	1.	Mr Pickering	1.
Mr Baily	2.	Mr Ob. Sedgewick	5.
Mr Catelyn	2.	Mr Jo. Sedgewick	2.
Dr Cheynel	3.	Dr Tuckney	1.
Mr Hall	1.	Dr Temple	1.
Dr Horton	1.	Dr Hen. Wilkinson	3.
Mr Marshal	3.	Mr Peters Sermon at the	
Mr Maynard	2.	Assizes in Cornwall.	

